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☞ The Society intends to complete, as soon as its funds will allow, the Reprints of its out-of-print Texts of the year 1866, and also of nos. 20, 26 and 33. Prof. Skeat has finisht *Partenay;* Dr. McKnight of Ohio *King Horn* and *Floris and Blancheflour;* and Dr. Furnivall his *Political, Religious and Love Poems* and *Myrc's Duties of a Parish Priest.* Dr. Otto Glauning has undertaken *Seinte Marherete;* and Dr. Furnivall has *Hali Meidenhad* in type. As the cost of these Reprints, if they were not needed, would have been devoted to fresh Texts, the Reprints will be sent to all Members in lieu of such Texts. Though called 'Reprints,' these books are new editions, generally with valuable additions, a fact not noticed by a few careless receivers of them, who have complained that they already had the volumes. As the Society's copies of the *Facsimile of the Epinal MS.* issued as an Extra Volume in 1883 are exhausted, Mr. J. H. Hessels, M.A., of St. John's Coll., Cambridge, has kindly undertaken an edition of the MS. for the Society. This will be substituted for the Facsimile as an 1883 book, but will be also issued to all the present Members.

July 1904. The Original-Series Texts for 1903 were: No. 122, Part II of *The Laud MS. Troy-Book*, edited from the unique Laud MS. 595 by Dr. J. E. Wülfing; and No. 123, Part II of Robert of Brunne's *Handlyng Synne*, and its French original, ed. by Dr. F. J. Furnivall.

The Extra-Series Texts for 1903 are to be: No. LXXXVIII, *Le Morte Arthur*, in 8-line stanzas, re-edited from the unique MS. Harl. 2252, by Prof. J. Douglas Bruce (issued), No. LXXXIX, Lydgate's *Reason and Sensuality*, edited by Dr. Ernst Sieper, Part II, and No. XC, *English Fragments from Latin Medieval Service-Books*, edited, and given to the Society, by Mr. Henry Littlehales.

The Original-Series Texts for 1904 will be No. 124, t. Hen. V, *Twenty-six Political and other Poems* from the Digby MS. 102, &c., edited by Dr. J. Kail, and No. 125, Part I of the *Medieval Records of a London City Church* (St. Mary-at-Hill), A.D. 1420-1559, copied and edited by Mr. Henry Littlehales from the Church Records in the Guildhall, the cost of the setting and corrections of the text being generously borne by its Editor. This book will show the income and outlay of the church; the drink provided for its Palm-Sunday players, its officers' excursions into Kent and Essex, its dealing with the Plague, the disposal of its goods at the Reformation, &c., &c., and will help our members to realize the church-life of its time. The third Text will be Part I of *An Alphabet of Tales*, a very interesting collection, englisht in the Northern Dialect, about 1440, from the Latin *Alphabetum Narrationum* by Etienne de Bésançon, and edited by Mrs. M. M. Banks from the unique MS. in the King's Library in the British Museum; the above-named three texts are now ready for issue. Those for 1905 and 1906 will probably be chosen from Part II of the *Exeter Book*—Anglo-Saxon Poems from the unique MS. in Exeter Cathedral—re-edited by Israel Gollancz, M.A.; Part II of Prof. Dr. Holthausen's *Vices and Virtues;* Part II of *Jacob's Well*, edited by Dr. Brandeis; the Alliterative *Siege of Jerusalem*, edited by the late Prof. Dr. E. Kölbing and Prof. Dr. Kaluza; an Introduction and Glossary to the *Minor Poems of the Vernon MS.* by H. Hartley, M.A.; Alain Chartier's *Quadrilogue*, edited from the unique MS. Univ. Coll. Oxford MS. No. 85, by Mr. J. W. H. Atkins of Owen's College; a Northern Verse *Chronicle of England* to 1327 A.D., in 42,000 lines, about 1420 A.D., edited by M. L. Perrin, B.A.; Prof. Bruce's Introduction to *The English Conquest of Ireland*, Part II; and Dr. Furnivall's edition of the *Lichfield Gilds*, which is all printed, and waits only for the Introduction, that Prof. E. C. K. Gonner has kindly undertaken to write for the book. Canon Wordsworth of Marlborough has given the Society a copy of the Leofric Canonical Rule, Latin and Anglo-Saxon, Parker MS. 191, C. C. C. Cambridge, and Prof. Napier will edit it, with a fragment of the englisht Capitula of Bp. Theodulf. The *Coventry Leet Book* is being copied for the Society by Miss M. Dormer Harris—helpt by a contribution from the Common Council of the City,—and will be publisht by the Society (Miss Harris editing), as its contribution to our knowledge of the provincial city life of the 15th century.

Dr. Brie of Berlin has undertaken to edit the prose *Brut* or *Chronicle of Britain* attributed to Sir John Mandeville, and printed by Caxton. He has already examined more than 100 English MSS. and several French ones, to get the best text, and find out its source.

The Extra-Series Texts for 1904 will be chosen from Lydgate's *DeGuilleville's Pilgrimage of the Life of Man*, Part III, edited by Miss Locock; Dr. M. Konrath's re-edition of *William of Shoreham's Poems*, Part II; Dr. E. A. Kock's edition of Lovelich's *Merlin* from the unique MS. in Corpus Christi Coll., Cambridge; the *Macro Plays*, edited from Mr. Gurney's MS. by Dr. Furnivall and A. W. Pollard, M.A.; Prof. Erdmann's re-edition of Lydgate's *Siege of Thebes* (issued also by the Chaucer Society); Miss Rickert's re-edition of the Romance of *Emare;* Prof. I. Gollancz's re-edition of two Alliterative Poems, *Winner and Waster*, &c., ab. 1360, lately issued for the Roxburghe Club; Dr. Norman Moore's re-edition of *The Book of the Foundation of St. Bartholomew's Hospital, London*, from the unique MS. ab. 1425, which gives an account of the Founder, Rahere, and the miraculous cures wrought at the Hospital; *The Craft of Nombrynge*, with other of the earliest englisht Treatises on Arithmetic, edited by R. Steele, B.A.; and Miss Warren's two-text edition of *The Dance of Death* from the Ellesmere and other MSS.

These Extra-Series Texts ought to be completed by their Editors: the Second Part of the prose Romance of *Melusine*—Introduction, with ten facsimiles of the best woodblocks of the old foreign black-letter editions, Glossary, &c., by A. K. Donald, B.A. (now in India);

and a new edition of the famous Early-English Dictionary (English and Latin), *Promptorium Parvulorum*, from the Winchester MS., ab. 1440 A.D.: in this, the Editor, the Rev. A. L. Mayhew, M.A., will follow and print his MS. not only in its arrangement of nouns first, and verbs second, under every letter of the Alphabet, but also in its giving of the flexions of the words. The Society's edition will thus be the first modern one that really represents its original, a point on which Mr. Mayhew's insistence will meet with the sympathy of all our Members.

The Texts for the Extra Series in 1906 and 1907 will be chosen from *The Three Kings' Sons*, Part II, the Introduction &c. by Prof. Dr. Leon Kellner; Part II of *The Chester Plays*, re-edited from the MSS., with a full collation of the formerly missing Devonshire MS., by Mr. G. England and Dr. Matthews; the Parallel-Text of the only two MSS. of the *Owl and Nightingale*, edited by Mr. G. F. H. Sykes (at press); Prof. Jespersen's editions of John Hart's *Orthographie* (MS. 1551 A.D.; blackletter 1569), and *Method to teach Reading*, 1570; Deguilleville's *Pilgrimage of the Sowle*, in English prose, edited by Prof. Dr. L. Kellner. (For the three prose versions of *The Pilgrimage of the Life of Man*—two English, one French—an Editor is wanted.) Members are askt to realise the fact that the Society has now 50 years' work on its Lists,—at its present rate of production,—and that there is from 100 to 200 more years' work to come after that. The year 2000 will not see finisht all the Texts that the Society ought to print. The need of more Members and money is pressing. Offers of help from willing Editors have continually to be declined because the Society has no funds to print their Texts.

An urgent appeal is hereby made to Members to increase the list of Subscribers to the E. E. Text Society. It is nothing less than a scandal that the Hellenic Society should have nearly 1000 members, while the Early English Text Society has not 300!

Before his death in 1895, Mr. G. N. Currie was preparing an edition of the 15th and 16th century Prose Versions of Guillaume de Deguilleville's *Pilgrimage of the Life of Man*, with the French prose version by Jean Gallopes, from Lord Aldenham's MS., he having generously promist to pay the extra cost of printing the French text, and engraving one or two of the illuminations in his MS. But Mr. Currie, when on his deathbed, charged a friend to burn *all* his MSS. which lay in a corner of his room, and unluckily all the E. E. T. S.'s copies of the Deguilleville prose versions were with them, and were burnt with them, so that the Society will be put to the cost of fresh copies, Mr. Currie having died in debt.

Guillaume de Deguilleville, monk of the Cistercian abbey of Chaalis, in the diocese of Senlis, wrote his first verse *Pèlerinaige de l'Homme* in 1330-1 when he was 36.[1] Twenty-five (or six) years after, in 1355, he revised his poem, and issued a second version of it,[2] a revision of which was printed ab. 1500. Of the prose representative of the first version, 1330-1, a prose Englishing, about 1430 A.D., was edited by Mr. Aldis Wright for the Roxburghe Club in 1869, from MS. Ff. 5. 30 in the Cambridge University Library. Other copies of this prose English are in the Hunterian Museum, Glasgow, Q. 2. 25; Sion College, London; and the Laud Collection in the Bodleian, no. 740.[3] A copy in the Northern dialect is MS. G. 21, in St. John's Coll., Cambridge, and this is the MS. which will be edited for the E. E. Text Society. The Laud MS. 740 was somewhat condenst and modernised, in the 17th century, into MS. Ff. 6. 30, in the Cambridge University Library:[4] "The Pilgrime or the Pilgrimage of Man in this World," copied by Will. Baspoole, whose copy "was verbatim written by Walter Parker, 1645, and from thence transcribed by G. G. 1649; and from thence by W. A. 1655." This last copy may have been read by, or its story reported to, Bunyan, and may have been the groundwork of his *Pilgrim's Progress*. It will be edited for the E. E. T. Soc., its text running under the earlier English, as in Mr. Herrtage's edition of the *Gesta Romanorum* for the Society. In February 1464,[5] Jean Gallopes—a clerk of Angers, afterwards chaplain to John, Duke of Bedford, Regent of France—turned Deguilleville's first verse *Pèlerinaige* into a prose *Pèlerinage de la vie humaine*.[6] By the kindness of Lord Aldenham, as above mentiond, Gallopes's French text will be printed opposite the early prose northern Englishing in the Society's edition.

The Second Version of Deguilleville's *Pèlerinaige de l'Homme*, A.D. 1355 or -6, was englisht in verse by Lydgate in 1426. Of Lydgate's poem, the larger part is in the Cotton MS. Vitellius C. xiii (leaves 2-308). This MS. leaves out Chaucer's englishing of Deguilleville's *A B C* or *Prayer to the Virgin*, of which the successive stanzas start with A, B, C, and run all thro' the alphabet; and it has 2 main gaps, besides many small ones from the tops of leaves being burnt in the Cotton fire. All these gaps (save the A B C) have been fild up from the Stowe MS. 952 (which old John Stowe completed) and from the end of the other imperfect MS. Cotton, Tiberius A vii. Thanks to the diligence of the old Elizabethan tailor and

[1] He was born about 1295. See Abbé Goujet's *Bibliothèque française*, Vol. IX, p. 73-4.—P. M. The Roxburghe Club printed the 1st version in 1893.

[2] The Roxburghe Club's copy of this 2nd version was lent to Mr. Currie, and unluckily burnt too with his other MSS.

[3] These 3 MSS. have not yet been collated, but are believed to be all of the same version.

[4] Another MS. is in the Pepys Library.

[5] According to Lord Aldenham's MS.

[6] These were printed in France, late in the 15th or early in the 16th century.

manuscript-lover, a complete text of Lydgate's poem can be given, though that of an inserted theological prose treatise is incomplete. The British Museum French MSS. (Harleian 4399,[1] and Additional 22,937[2] and 25,594[3]) are all of the First Version.

Besides his first *Pèlerinaige de l'homme* in its two versions, Deguilleville wrote a second, "de l'ame separee du corps," and a third, "de nostre seigneur Iesus." Of the second, a prose Englishing of 1413, *The Pilgrimage of the Sowle* (with poems by Hoccleve, already printed for the Society with that author's *Regement of Princes*), exists in the Egerton MS. 615,[4] at Hatfield, Cambridge (Univ. Kk. 1. 7, and Caius), Oxford (Univ. Coll. and Corpus), and in Caxton's edition of 1483. This version has 'somewhat of addicions' as Caxton says, and some shortenings too, as the maker of both, the first translater, tells us in the MSS. Caxton leaves out the earlier englisher's interesting Epilog in the Egerton MS. This prose englishing of the *Sowle* will be edited for the Society by Prof. Dr. Leon Kellner after that of the *Man* is finisht, and will have Gallopes's French opposite it, from Lord Aldenham's MS., as his gift to the Society. Of the Pilgrimage of Jesus, no englishing is known.

As to the MS. Anglo-Saxon Psalters, Dr. Hy. Sweet has edited the oldest MS., the Vespasian, in his *Oldest English Texts* for the Society, and Mr. Harsley has edited the latest, c. 1150, Eadwine's Canterbury Psalter. The other MSS., except the Paris one, being interlinear versions,—some of the Roman-Latin redaction, and some of the Gallican,—Prof. Logeman has prepared for press, a Parallel-Text edition of the first twelve Psalms, to start the complete work. He will do his best to get the Paris Psalter—tho' it is not an interlinear one—into this collective edition; but the additional matter, especially in the Verse-Psalms, is very difficult to manage. If the Paris text cannot be parallelised, it will form a separate volume. The Early English Psalters are all independent versions, and will follow separately in due course.

Through the good offices of the Examiners, some of the books for the Early-English Examinations of the University of London will be chosen from the Society's publications, the Committee having undertaken to supply such books to students at a large reduction in price. The net profits from these sales will be applied to the Society's Reprints.

Members are reminded that *fresh Subscribers are always wanted*, and that the Committee can at any time, on short notice, send to press an additional Thousand Pounds' worth of work.

The Subscribers to the Original Series must be prepared for the issue of the whole of the Early English *Lives of Saints*, sooner or later. The Society cannot leave out any of them, even though some are dull. The Sinners would doubtless be much more interesting. But in many Saints' Lives will be found valuable incidental details of our forefathers' social state, and all are worthful for the history of our language. The Lives may be lookt on as the religious romances or story-books of their period.

The Standard Collection of Saints' Lives in the Corpus and Ashmole MSS., the Harleian MS. 2277, &c. will repeat the Laud set, our No. 87, with additions, and in right order. (The foundation MS. (Laud 108) had to be printed first, to prevent quite unwieldy collations.) The Supplementary Lives from the Vernon and other MSS. will form one or two separate volumes.

Besides the Saints' Lives, Trevisa's englishing of *Bartholomæus de Proprietatibus Rerum*, the mediæval Cyclopædia of Science, &c., will be the Society's next big undertaking. Dr. R. von Fleischhacker will edit it. Prof. Napier of Oxford, wishing to have the whole of our MS. Anglo-Saxon in type, and accessible to students, will edit for the Society all the unprinted and other Anglo-Saxon Homilies which are not included in Thorpe's edition of Ælfric's prose,[5] Dr. Morris's of the Blickling Homilies, and Prof. Skeat's of Ælfric's Metrical Homilies. The late Prof. Kölbing left complete his text, for the Society, of the *Ancren Riwle*, from the best MS., with collations of the other four, and this will be edited for the Society by Dr. Thümmler. Mr. Harvey means to prepare an edition of the three MSS. of the *Earliest English Metrical Psalter*, one of which was edited by the late Mr. Stevenson for the Surtees Society.

Members of the Society will learn with pleasure that its example has been followed, not only by the Old French Text Society which has done such admirable work under its founders Profs. Paul Meyer and Gaston Paris, but also by the Early Russian Text Society, which was set on foot in 1877, and has since issued many excellent editions of old MS. Chronicles, &c.

Members will also note with pleasure the annexation of large tracts of our Early English territory by the important German contingent, the late Professors Zupitza and Kölbing, the living Hausknecht, Einenkel, Haenisch, Kaluza, Hupe, Adam, Holthausen, Schick, Herzfeld, Brandeis, Sieper, Konrath, Wülfing, &c. Scandinavia has also sent us Prof. Erdmann and Dr. E. A. Kock; Holland, Prof. H. Logeman, who is now working in Belgium; France, Prof.

1 15th cent., containing only the *Vie humaine*.

2 15th cent., containing all the 3 Pilgrimages, the 3rd being Jesus Christ's.

3 14th cent., containing the *Vie humaine* and the 2nd Pilgrimage, *de l'Ame*: both incomplete.

4 Ab. 1430, 106 leaves (leaf 1 of text wanting), with illuminations of nice little devils—red, green, tawny, &c.—and damnd souls, fires, angels &c.

5 Of these, Mr. Harsley is preparing a new edition, with collations of all the MSS. Many copies of Thorpe's book, not issued by the Ælfric Society, are still in stock.

Of the Vercelli Homilies, the Society has bought the copy made by Prof. G. Lattanzi.

Paul Meyer—with Gaston Paris as adviser (alas, now dead);—Italy, Prof. Lattanzi; Austria, Dr. von Fleischhacker; while America is represented by the late Prof. Child, by Dr. Mary Noyes Colvin, Miss Rickert, Profs. Mead, McKnight, Triggs, Perrin, &c. The sympathy, the ready help, which the Society's work has cald forth from the Continent and the United States, have been among the pleasantest experiences of the Society's life, a real aid and cheer amid all troubles and discouragements. All our Members are grateful for it, and recognise that the bond their work has woven between them and the lovers of language and antiquity across the seas is one of the most welcome results of the Society's efforts.

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An Alphabet of Tales.

EARLY ENGLISH TEXT SOCIETY.
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1904.

"THESE TALES ARE BRIEF AS THE BOOKS OF OUR CHILDHOOD."

OXFORD

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An Alphabet of Tales.

AN ENGLISH 15TH CENTURY TRANSLATION OF THE

ALPHABETUM NARRATIONUM

OF

ETIENNE DE BESANÇON.

FROM ADDITIONAL MS. 25,719 OF THE BRITISH MUSEUM.

EDITED BY

MRS. MARY MACLEOD BANKS.

PART I. A—H.

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NOTE.

For facility of reference this text quotes the Harleian MS. 268, and the Arundel MS. 378, of the British Museum, at all points where these Latin copies of Etienne de Besançon's collection of exempla throw any light on difficult or confused readings. A further clearing-up will be undertaken in the notes, which with an introduction and a glossary are to follow Part II.

Words and letters which have been obliterated or worn away from the MS. are restored conjecturally in brackets; words and letters inadvertently omitted by the writer of the MS. are also conjecturally supplied in brackets, but in italic, to distinguish them from those for which the MS. leaves a space. Capitals have been given to names of persons and places, and have been left in some common nouns as they stand in the MS.; modern punctuation has been adopted throughout. Scribal errors are corrected by footnotes. Signs standing in earlier MSS. for final -e are represented by a small stroke curved to the right or left, only the diminutive curl after short r has been left out.

A list of *errata* will be printed with Part II, also an Index to the Tales.

AN ALPHABET OF TALES.

I.

Abbas no*n* debet esse nimis rigidus. Vn*de* Anselmus.

Som tyme þ*er* was ane abbott þat asked cownceł of Saynt Anselme, & sayd vnto hym[1], "what sał w[e] do w*ith* childer þ*at* er nurysshid & broght vpp̄ in our clostre? ffor," he sayde, 4 "we sese nott day & nygh[t to] bete þai*m*, & yitt þai er ay þe langer þe wers." And þan̄ Saynt Anselme ansswerd hym̄ agayn̄ [&] sayd̄, "ye spend fuł wele your nurysshyng & your almos, þ*at* of[2] men̄ makis b[estis], ffor, & þou sett in my garthyn̄ 8 a yong plante of a tre, & closyd it rownde aboute, strayte on̄ [evur]-ilk side, þat it mot nott sprede furth no bewis, whatkyn̄ a tre wolde spryng þ*er*off? ffor sut[h, an] vnprofitable tre. On̄ þe same man*er* of wise," he said̄, "do ye; ye kepe strayte in 12 your clostre chi[lder] & yong men̄, w*ith* ferdnes & thretyngis, so at þai may hafe no lib*er*tie; wha*r*-oppon̄ it happe[ns], for als mekiłł as þai fele in you anence þai*m* selfe no man*er* of luff nor swettnes, nor hafe no fai[th][3] of no gudenes afterwerd in you, 16 þ*er*fo*r* it happyns of þai*m* be a mervolos man*er*, & a wrichid. ffo[r] evur as þai grow & waxis in bodis, Right so in þai*m* growis hateri*d* & suspecion̄ of ał[4] [yłł]; and þerfo*r*, for als mekuł as þai of no man̄ war nurisshid̄ in trew nor in p*er*fite 20 charite, þ*er*fo[r þai] may not luke of no man̄, bod w*ith* a sow*r* cowntenance and a froward̄ luke." *et* c^{o}.

II.

Abbas debet esse co*m*paciens pe*ccato*rib*us*.

We rede in a buke þat is callid 'Vitas P*atrum*,' how som̄ tyme 24 þ*er* was a monke þat happen[yd] on̄ a tyme to syn̄ flesshlie w*ith*

[1] MS. hyr.
[2] *After* of, bestis makis men, *erased*.
[3] Latin MSS. fidem boni. (This reference and others following, are to the Latin MSS. Harl. 268, and Arundel, 375, in the British Museum).
[4] Latin MSS. omnis mali.

a womañ; & he went & schrafe hym̄ þ*er*of vnto ane of his brethyr, ane alde monke. And þis monke tuke not his confessiom̄ tendirlie, bod chiddid' hy[m], & flate w*ith* hym̄, & said' he was vnworthi
4 to be a monke & for to bere þe name of þ*er* ordur, becauce he fell so lightlie vnto flesshlie temptaciom̄; To so mekull att, whem̄ þai war p*ar*tid, þis y[ong]er monke begañ to fall in a despare, So þat om̄ a nyght he gat hym̄ se[cular] wede, & stale away oute of his
8 cell, and liffid as a seculer' mañ in þe werld'. So om̄ a ty[me] as he went be þe way, it happend' be þe dispensaciom̄ of almiȝti God', hym̄ happend' to mete w*ith* ane abbott þat hight Appollinius, whilk þ*at* knew þe cauce of his gate oute of his ordur, whilk
12 abbott comfurthid hym̄ w*ith* fayr wurdis, and said vnto hym̄ þus: "turn̄ agayn̄, brother, vnto þi sell, & hafe no m*er*vell at þ*o*u, at is a yong mañ, be tempid' w*ith* syn̄, ffor I my selfe, now in myne olde age, is hugelie tempid w*ith* þe same syn̄." So, þurgh his com-
16 furthable wurdis, þis monke turnyd agayn̄ vnto his cell. And þañ þis Abbott Abbollinius om̄ a tyme come vnto þis olde monke cell dure, þat had made þis yong mañ to despayre, & þ*er* he p*r*ayed[1] at þis olde monke myght somwhatt fele of þe temptaciom̄ of his
20 oder bruder, & at his od*er* bruder myght be delyverd'. And whem̄ he had done his p*r*ayer, he was war of a little blak felow like a mañ of Ynde, shotand byrnand aro[ws] at þis olde mañ, vnto so mekull at þis olde monke was so stirrid w*ith* syn̄ & temptaciom̄ of his
24 bodye, þat he stale oute of his ordur in-to þe werld'. So om̄ a tyme þis abbot come vnto hym̄ þ*er* he was, & said' vnto hym̄: "Turn̄ agayn̄ in-to þi cell, & hafe c*om*passiom̄ om̄ þi neghburs." And þañ þis abbott went vnto his p*r*ayers, & p*r*ayed' for hym̄; [& he co]me
28 home vnto his cell, & onone he was delyverd' of his temptaciom̄.

III.

Abbas discretus p*ecca*tores a p*ecca*to retrahit.

We rede in 'Vitis P*atr*um' þat in þe tyme of Valenciañ þ*er* was a passand [fayr maydyn] þat hight Thaysis, whilk maydyn

[1] MS. p*r*ayer.

hur modir in all hur yong age lete [do accordand to] hur will[1]. So
when hur moder deyed, sho become þe moste com*mon* strompyd in
all þe land, vnto so [m]ykill þat men come vnto hur infenytelie.
So þ*er* was ane Abbott þat hight Pasu*n*cius[2], whilk [þ]at, when he 4
harde tell on hur, he tuke oppon secular wede, & tuke in his purs
a shelyng, [and] went vnto hur and gaff hur þis shelyng to lat hym
hafe his will of hur. And sho [grawn]tit, & led hym up into
a chambre, and when sho was in þe chambre, hur bed was [ga]ylie 8
dyght & clenlie, & sho did of hur clothis & went þ*er*to, & bad hym
com vnto hur. And þan he spirryd hur iff þ*er* wer no mor p*r*ivalie
place þat he & sho mott lie sam*en* in, and sho said, "yis." And
þan he said, "Go we þ*er*to." And sho led hym þ*er*to, & sayd: 12
"Sir, & þou drede any man, Be nott aferde, for here com*m*ys no
man, nor no man may nowder se the nor me. And if þou be ferde
for God, or drede Hym, dowte nott þatt whar-eu*er* we [b]e,
Almyghtie God seis vs." And þan þis olde Abbott askid hir þuff 16
sho knew almighti [G]od, And sho ansswerd agayn & said þat sho
knew almyghti God & att his kyngdom was for to com; & also sho
said þat turmettrie & payn sulde be for syn. And þan he
ansswerd hur agayn & said: "Thow þatt knowis almyghty [*God*], 20
why hase þou loste and myschevid so many sawlis as þou hase
done? for þou mon nott alonelie be dampnyd in þine awne sawle,
bod also þou[3] mon giff acompte for þ*er* sawlys at þou hase
dampned." And when sho hard þis, sho ffell down on hur kneys 24
att his fette, & wepid sore, and made mekull sorow; & evyn furth-
with all þ*at* evur sho had getty[n] w*ith* hur syn and hur wrichidnes,
aforn all þe peple sho put it in a greate fy[re &] burnyd[4] itt; and
so, be cownceil of þis abbott, not alonelie for hur syn-doyng, 28
bod s[o] sho tuke itt vppon hur to name all-myghti God, sho
was sparred in a cloce cell iij yere, and grete penance was enioynyd
hur for hur syn; and emang all hur o*þer* penance, þis was hur[5]
p*r*ayer: "Qui plasmasti me, miserere mei! Thow Lord at made 32
me, hafe m*er*cie on me!" And when sho had bene þ*er* iij yere,

[1] Latin MSS. quam mater eius a pueritia statuit in prostibulo.
[2] Harl. MS. prasencius, Arun. MS. pasuncius.
[3] MS. *repeats*, bod also þou.
[4] *After* burnyd, id, *erased*.
[5] MS. his.

þis Abbott had in a reuelacion̄ a knowlege þat all̄ hur synys was forgiffyn̄ hur[1]. þan this abbott tuke hur furth of þis cell̄, and sho tolde hym̄ þat sho had made a grete pakk̄ of all̄ hur synys,
4 and þat sho layd̄ eu*er*-ilk day in hur eye-syght, and eu*er* þis pakk wex les & les, vnto þ*er* was noght lefte in it; & þ*er*by sho wiste þ*at* hur synys was forgiffyn̄ hur w*ith*in þat iij yere penance doyng. *et* c⁹.

IV.

8 ## Abbas debet esse elemosinarius.

Frendis, we rede how þat þ*er* was ane Abbott þ*at* hight Petrus Damanus[2], and [on a tym]e he made a grete feste; and vnto þis feste he garte by a grete fyssh̄ þ*at* [coste] xx d̄; and onone it was
12 soden̄ & sett befor̄ hym̄. And as he sett att [mea]te, þ*er* come vnto his yate a pure man̄; and w*ith* a greate noyse & a cry [he besogh]t þ*at* þe Abbott wold̄ giff hym̄ þe beste mete[3] þ*at* stude befor̄ hym̄; [& þe] Abbott harde hym̄, and w*ith* a gude
16 harte sent hym̄ itt, þe fyssch þ*at* had̄ coste hym̄ xx d̄, evyn̄ hale as it was; and a monke bare hym̄ it. And onone as he had it delyverd̄, þis monk̄ lukid aft*er* þis pure man̄, & he saw hym̄ stegh̄ vnto hevyn̄ w*ith* þe dubler & þe ffissh̄ in his hand̄. And he
20 went in, and̄ tolde þe abbott. And þis abbott þankid almyghti God̄, & trustid þ*at* it was God Hym̄ selfe þat come to feche his almos at his yate. *et* c⁹.

V.

Abbas debet esse conformis subditis in vestib*us* *et* victualib*us*.

24

We rede how som tyme þ*er* was ane Abbott, þat eu*er*-ilk day fure gaylie att his meate, & w[ent] eu*er* gaylie arayed̄, & lett for no coste, bod boght of þe beste mete & drynk & clothis þat he
28 cuthe gett for any sylver, aft*er* his astate. So it happend on̄ a day when̄ he had gaylie farn̄ att his meate, and his brether in þe covent had farn̄ bod badlie, & had little mete to ete, it happend

[1] MS. *repeats*, all hur synys. [2] *For* Petrus Damianus. [3] MS. mece.

aft*er* meate þat he mett ane of his brethir, a monk, & w*ith* a grete haste & a prowde cowntenance he bad hym̄ faste his erand̄. And þis monke tarid, & went nott furthw*ith* as þe Abbott bad hym̄. And þe Abbott saw þis, & sayd vnto hym̄ w*ith* a grete indignacion̄: 4 "ffrat*er*! frat*er*! no*n* audisti que iussi? Brother, brother," said̄ he, "þou harde nott whatt I com*m*awndid þe?" Than̄ þis monke ansswerd̄ hym̄ agayn̄ & said̄, "fforsuthe I know wele I am̄ your bruther, bod trewlie nowd*er* your kirtyll̄ nor your cowle, nor 8 your welefare at your meate is my sister; for fra ye far̄ wele at your meate, ye rakk nevur & we þ*at* sulde be your brethir fare neu*er* so ill̄; & if ye may gett gay clothyng & gude, ye rakk neu*er* how we fare." *et* c^o^. 12

VI.

Abbas int*er*du*m* debet gaudere cu*m* subditis suis.

We rede in þe life of Saynt Anton̄ how on̄ a tyme ane archer, þat was a gude sh[oter], fand Saynt [*Anton*] syttand emang his brethir makand merie w*ith* þai*m*. And þis archer was displesid̄ 16 þ*er*w*ith* & þoght þai sulde hafe bene in þ*er* clostr*e*, & tente þ*er* buk*is* & þ*er* serues, & nott hafe bene att no sporte nor no welefare. And onone Saynt Anton̄ purseyvyd̄ his menyng, and callid hym̄ to hym̄, & bad hym̄ putt ane of his arows in his bow, & shote 20 als fer as he myght, & he did̄ so; and þan̄ bad hym̄ take a noder, and do on̄ þe same wyse, and he did as he bad hym̄; & þan̄ he bad hym̄ take a thrid̄, & draw hys bow als fer as he myght, at it mott fle far fro hym̄. And þan̄ þis archer[1] [*ansswerd*] hym̄ 24 agayn̄ and said̄, "Sir, I dar nott, for I may happen̄ draw so fer þat I may breke my bow, & þat wold̄ I nott, for þan̄ I monde make mekull̄ sorow." Than̄ Saynt Anton̄ sayd̄ vnto hym̄ agayn̄, "loo! son̄, þus it is in þe werke of allmyghtie God̄; ffor and we draw it 28 oute of mesur, we may sone breke itt; þat[2] is to say, and we halde our̄ brethir so strayte in aw þatt þai com̄ to no myrth̄ nor no sporte, we may lightlie[3] cauce þai*m* to breke þ*er* ordur. And herefor̄ vs muste som̄ tyme lowse our̄ pithe, & suffre þai*m* hafe som̄ 32

[1] MS. archerd̄. [2] MS. þan. [3] MS. lighlie.

recreacion & disporte emang all *per* other chargis, as Caton says, Inter*p*one tuis inter*d*u*m* gaudia curis." *et* c^9^.

Abbas malus et*er*naliter punit*ur*. Infra de Ebrietate.

4 Abbas no*n* mansuetem [1] debet corrig*e*re. Infra de correcci*o*ne.

VII.

Abbas quantu*m* potest debet pe*cca*tores reuocare.

8 We rede how som tyme *per* was a thefe *p*at had many other thevis at his reule a[nd] gou*er*nance, & he was *p*rince & maist*er* of *p*ai*m* all, vnto so mekull *p*at w*ith* his robro[rie &] his thifte he distroyed nerehand all *p*e region *p*at he dwelte in, in spolyng 12 now of ane & now of a noder. So *per* was ane Abbott *p*at harde tell of hym, & he tuke a gude hors, & *p*e beste clothis *p*at he had, & rade into *p*e wud *per* *p*is thieff lay; and onone he was taken w*ith* *p*is thieff & his felows; and *p*is abbott askyd *p*ai*m* what *p*ai wolde 16 w*ith* hym; And *p*ai [an]sswerd hym agayn & said, *p*ai wold hafe his hors & his clothis. And *p*is abbott [a]nsswerd *p*ai*m* agayn & said, "ye sall hafe *p*ai*m* all redie; for *p*e gudis of God, *p*ai er com*m*on, and I hafe worn & occupied *p*ies gudis *p*is many yeris, 20 and *per*for it is right at ye hafe *p*ai*m* now & vse *p*ai*m* als long as I hafe done." And *p*an *p*is maist*er* thefe said vnto *p*is abbott, "Sur, *p*is day we will sell all *p*is gere, and bye vs such thyng as vs nedis vnto our fyndyng." & *p*an *p*is Abbott said vnto *p*is maist*er* 24 thieff, "Whi laburs *p*ou *p*us, & puttis *p*i selfe in so grete *per*ell as *p*ou dose, for *p*i lifelod? Com w*ith* me vnto our abbay, & I sall so ordand at *p*ou sall nott myster to be a thief no mor." Than *p*is thief said, "Sur abbott, I may not eate your benys nor your cale, 28 nor I may not drynk your thyn ale." Than *p*is abbott ansswerd hym & said, "I sall giff the gude fissch & flessh to ete, & gude wyne to drynk." So vnnethis yit he wold *gr*aunt *per*to, bod yit att *p*e laste he went home w*ith* *p*is abbot, & *p*oght he wold prufe 32 whethir he wold holde his *pr*omys or noght. So *p*is Abbott garte ordayn for hym a fayr chawm*er* & a fayre bed, and assigned hym a monk to seryff hym, & for to gar hym hafe all *p*ing *p*at he

[1] MS. mansuentem.

desiriḋ. And eu*er*-ilk day when̄ þis thief had etyn̄ & dronken̄ of þe beste meate þat cuthe be gettenn̄, þis monke, be com*m*andment of his abbott, befor̄ þis thieff ete no thyng bod brede & watir. And when̄ þis monk had done þus a long while, on̄ a day þis thief 4 saiḋ vnto hym̄, "bruthir! whatt grete syn̄ hase þou done, þ*a*t þou pynys þi selfe so evur-ilk day w*ith* brede & watir? hase þou slayn̄ any men̄?" And þis [*monk*] sayḋ, "Nay, sur, God forbede þat eu*er* I kyll any man̄." Than̄ þis thief askiḋ hym̄ if he had done 8 any fornycacion̄ or avowtrie, or done any sacrelege; and þan̄ þis monke saynyḋ for m*er*vell & saiḋ, "sur, whi say ye so? I hafe bene broght vp in þis abbay of barn̄ litill, & I tuchiḋ nevur no womman̄ w*ith* syn̄." Than̄ this thief was co*m*puncte, & saiḋ vnto 12 hym̄ selfe, "A! how wrichiḋ & vnhappie am̄ I, þat hase done so mekull ill as I hafe done, as thifte, & mansslaghter, fornycacion̄, & avowtrie & sacrelege; & I neu*er* fastiḋ nor did no penance." And þan̄ þis thief garte call þis abbott vnto hym̄, & fell on̄ kneis 16 befor̄ hym̄, & besoght hym̄ þat he myght[1] be receyviḋ into þe abbay to be a bruther; & he grawntiḋ hym̄, and so he was made a monke in þ*a*t abbay. And afterwarḋ he become so gude a man̄ & so halie, þat he passiḋ all his other brethir in gude lyfe & abstinence, 20 & in gude reule of religion̄ & holynes.

VIII.

Abbas no*n* debet eligi p*er* p*r*eces carnales.

Hubertus, in a buke þat he makis 'De Dono Timoris,' tellis how som̄ tyme þ*er* was ane abbott, and when̄ he sulde dye, he besoght 24 his brethir þat when̄ he was deade [þai] wolde chese his suster son̄, þat[2] was a monke of þe same place, to be Abbott; and so þai did. So on̄ a tyme as þis new Abbott walkiḋ in his garthyn̄ beside a well, [he] harde a huge voyse makand a grete mornyng & a sorow, 28 & þ*a*t m*er*valuslie, and onone þis abb[ott] coniurid it. And when̄ he had so done, It tolḋ hym̄ þat it was þe saule of the Abbott a[t] was his eame, whilk it saiḋ was in grete payn̄, & byrnyḋ, and all becauce þat he, er he dyeḋ, desiriḋ his brethir to make hym̄ þat 32 was his sybman̄ Abbott. And þan̄ þe new abbott, his suster son̄,

[1] MS. *repeats*, þat he myght. [2] MS. þas.

said; "How may þou byrn in so grete payn, & be in so calde a well [as] þou ert in?" þan þis spiritt bad þis abbott go into þe kurk & take þ*er* a copir candilstik, [&] bryng it w*ith* hym & caste
4 it into þe well, & So he did. And onone, as it was casten into þe well, it was meltid as it had bene wax þat had bene putt in-to þe fire. And when þis new abbott saw þis, onone he renowncid his abboship, & garte chese a noder. And fro thens furth he neu*er*
8 hard þis voice agayn.

IX.

Abbas bona monast*er*ij no*n* debet amicis dare.

We rede how som tyme þ*er* was ane abbott of Saynt Pantaleus[1] in Colan, þat hight Cesari[us], & he had a bruther þat was
12 a m*er*chand; & eu*er* when þis m*er*chand come vnto hym, he wolde giff hym a grete substance of money of his monasterie. And many yeris þis money at [his] bruther gaff hym, he mengid it w*ith* his awn in his m*er*chandice, & eu*er* his gudis fa[ylid] hym, & he loste
16 all þ*at* evur he did. Not-w*ith*-stondyng, afor his bruther was abbott, he [w]a[s] a wurthie m*er*chand, & was a riche man & he-did gretelie vnto his bying and his sellyng. So on a tyme þis abbott his bruther sent aft*er* hym, when he harde of his rewle, and said
20 vnto hym; "Bruther, whi wastis þou þus vilauslie þi substance & þi gudis bothe vn[to þi] confusion & myne?" Than þis m*er*chand answerd hym agayn & said, "I liff als skantlie as I can, & diligentlie I kepe all my m*er*chandice, and I wote neu*er* how it
24 behappens vn[to me], ffor my felows p*ro*fettis & waxis riche men, & I defayle & waxis pure." So he tuke his lefe att his bruther & wente home. And so, as he went hamward, he fell into a grete c*om*punccion, & trustid he had done som grete syn, þat causid his
28 gudis to fall away from hym be grevans of all-mighti God. So he avisid hym, and went to a preste and shrafe hym, & tolde hym all his life. And þis preste answerd hym & said; "The money at þou hase taken of þi bruther, it is stoltherye, & it wastis þi
32 money and þi gudis, and þ*er*for fro hens furth take no mor money of hym, & þou sall do wele enogh. And w*ith* þat litle þat is lefte

[1] Harl. MS. Pentaleonis, Arun. MS. Panthaleo*n*is.

the make þi m*er*chandice, & halfe of þi winnyng alway restore agayn̄ vnto þe abbay, ewhils þou hafe payde agayn̄ all̄ att þi bruther lente the, & liff of þe toder halfe of þi wynnyng"; and so he did̄. And w*ith*-in a while he waxid̄ so riche, at he restorid̄ all̄ agayn̄ þat his bruther had giffen̄ hym̄; and þan̄ he was a passand riche man̄. So on̄ a tyme þis abbot had grete m*er*vayle of hym̄ & saide vn[to] hym̄; "how erte þou waxen̄ riche so sodanlie, & w*ith*in a while was bod a pure man̄?" And he ansswerd̄ hym̄ agayn̄ & said̄; "Bruther abbott, als long as I reseyvid̄ þ[e] substance & þe gudis of þi brethers of the, I was eu*er* pure & bakstad; and þou did grete syn̄ att gaff me itt, for þou did bod stale it fro þi brether & gaf me it. And eu*er* sen̄ I forsuke to take swilk stolethery, I hafe abundid̄ & waxin ryche of gudi[s]; and þ*er*for̄ I will̄ no mor̄ of þi money, for þuf all̄ þou hase it in gou*er*nance, yitt itt is þi brethers als wele as thyne." *et* c^o^.

X.

Abbas in vestib*us et* in calciamentis humilem se debet ostendere.

We rede of ane Abbott off Ceustus ordur, how he on̄ a tyme come vnto Philipp̄, þat was kyng of Romayns, for dyvers nedis of his howse, for to speke w*ith* hym̄. So þe kyng beheld̄ his hose & his shone, & þai war passand strayte & clenlie done vppon̄; and when̄ he had con[s]ydurd þis, he askid̄ þis abbott of whyne he was; and þis abbott ansswerd̄ hym̄ agayn̄ & sayd, "Sur, I am̄ abbott of a full̄ pure howse." And þan̄ þe kyng said̄ agayn̄ vnto hym̄, "Sur, þat semys wele be your̄ hose & your̄ shone þat your howse is made passand pure, for þai er costios & dere." And w*ith* þis wurd̄ þis abbott was confusid̄, & neu*er* aft*er* ware so costios hose nor shone, nor so strayte as he did befor̄.

XI.

Abb*a*tis simplicitas plus p*ro*dest aliqu*ando* Conuentui q*u*am ipsius calliditas. de bona vxore.

We rede how þ*er* was a monk of Clariuall̄ þat was Abbott þ*er*, & his name was Petur, & he was a passand̄ innocent man̄. So

hym̄ happynd' on̄ a day he[1] was [a]ssignyd' for to go, & a monke *with* hym̄, to speke *with* a knyght þat had tane mykull of þis abbott gudis fro hym̄, and said' þai war his awn̄; and þis knyght
4 mett þis abbott at a place apoyntid', *with* a grete menyay of his kyns-men̄ *with* hym̄. And when̄ þai wer mett, The abbott said vnto þis knyght, "Thow ert a cristen̄ man̄; and *per*for̄ & *þou* will say[2] of suthfastnes & be þi treuth at þies gudis er þine, I wull trew
8 the, & fro hens furthe speke no more *per*off." And when̄ þe knyght hard' þis he was passand fayn̄, & forsid' litle of suthefastnes, and said' þat on̄ suthfastenes & be his treuthe, þase gudis war his & not þe abbays. Than̄ þe abbott sayd', "thyne be thay"; and þus þai
12 *par*tid', & þe abbott lefte hym̄ þis gude. Than̄ þis knyght went home & tolde his wife, and sho as a gude woman̄ was ferd' *per*of, & said' vnto hur husband'; "fforsuthe, Sur, *þou* hase done dissaytefullie agayn̄ yone holie abbott. Be war, for bod if *þou* restor̄ agayn̄ vnto
16 yone abbott þe gudis at *þou* hase takyn̄ *per*fra, *þou* sall̄ want my felowshup̄"; and þurgh hur cowncell̄ & hur saying he was agaste. And on̄ þe morn̄ he went vnto Clarevall̄ abbay, & come vnto þe abbott, & renowcid all̄ þies gudis & forsuke *þaim*,
20 & restorid' þe abbay agayn̄, and prayed' þe abbott for to forgyff hym̄ þat wrong at he had done vnto hym̄.

Abbas durus ad simplicitatem et hospitalitatem divisioni subiacet. Infra de histrionibus.

XII.

24 ## Abbas infirmis mult*um* debet condescendere.

Som tyme *per* was ane abbott of Cistus, *þat* hight Cesarius, comandid' vnto a monk of his þat was seke, þat he sulde eate flessh̄; and þis monke obeyid' his com*m*andment, þuff all̄ it was agayn̄ his
28 will̄, and said' vnto his abbott; "and I *pr*ay you for charitie þat ye wull̄ vuchesafe to eate flessch̄ *with* me." And' onone þis abbott *gr*auntid' & sett hym̄ down̄ be þe monke, & tuke a morsell̄ of [flesc]h̄ oute of þe seke man̄ platir & eate it. So it happend' þat

[1] MS. þai. [2] MS. said.

wit*h*-in ij dayes after, þis abbott went vnto a kurk whar þ*er* was a man þat had a fend in hym, and onone as þis abbott saw hym, he spak vnto þe fend & said. "O! þ*o*u ill spirit! I coniure þe & chargis the þurgh þat charite be þe whilk laste day I ete flessh for my monke sake, at þ*o*u tarie here no langer, bod pas furth of þis man." And onone þis fende fled & went furth of þis man, becauce þe fire of charite was so hate þat he myght not suffer it.

XIII.

Abbatissa semp*er* subiectas sibi in dissiplina d*e*bet regere, *et* ad b*ea*tam mariam vi*r*ginem deuocionem habere.

Som tyme þ*er* was a non þat was ane abbatiss of a grete place, and sho was called gude of gou*er*nans bothe in wurde & dede; & wit*h* a sp*iri*tuall luf sho did þe cure þ*a*t sho had taken of hir sisters. & wit*h* grete aw & straytnes, þe co*n*gregacion att sho had gou*er*nan[s] of, sho co*m*pellid to kepe þ*er* ordur. Notwit*h*stondyng, þurgh entysing of þe devull, sho lete hur carvur, þat was hur awn syb-man, hafe at do wit*h* hur, so þat sho conseyvid and was wit*h* childe. And for all þ*a*t, yit sho lett nott, bod kepyd diligentlie emang hur susters þe rigur of disciplyne. Than it happend þat sho wex grete & drew nere hur tyme, & hur susters þe non*n*ys purseyvid, & was passand fayn þ*er*of, becauce sho wa[s] so strayte vnto þai*m*, at þai myght have a cauce to accuse hur in. And hur accusers gaite write vnto þe bisshop & lete hym wete þ*er*of, and desirid hym to com vnto þ*er* place and see hur. So he grawntid, and þe day of hym com*m*yng drew nere. And þis abbatis, þat was grete wit*h* childe, made mekull sorow & wiste neu*er* what sho might do. And sho had a p*r*ivay chapell wit*h*-in hur chawm*er*, þ*er* sho was wunt daylie als devoutlie as sho cuthe to say our ladie matyns. And sho went in þ*er* & sparrid þe dure vnto hur, and fell devoutelie on kneis befor þe ymage of our ladi, & made hur prayer vnto hur, & wepid sore for hur syn and besoght vr ladie for to helpe hur & safe hur, þat sho war not shamyd when þis bisshop come. So in hur p*r*ayers sho happend to fall

on slepe, and our ladie, as hur thoght, apperid vnto hur w*ith* ij angels, & comfurthid hur & said vnto hur in þis man*er* of wise; "I hafe hard þi p*r*ayer, and I hafe getten of my son forgifnes of þi
4 syn, & delyverans of þi co*n*fusion." And onone sho was delyvur of hur childe, & our ladie chargid þies ij angels to hafe it vnto ane h*er*mett, & chargid hym to bryng it vp vnto it was vij yere olde; and þai did as sho com*m*aundid þai*m*; & onone our ladie vanysshid
8 away. And þan þis abbatiss wakynd & grapid hur selfe, & feld hur selfe delyvurd of hur childe, & hole & sownde; & sho thankid almighti God & our blissid ladie þat þus h[ad] delyvurd hur. In þe mene while on a day, þis bisshop come & went into þe chapitr
12 howse, & callid att þe nonnys aforn hym; & þis abbatis wold hafe gone vp & sett hur in hur stede be þe bisshop as sho was wunte to do; and þis bisshop reprovid hur & chargid hur to go furth of þe chapitr, & said sho was not wur[thi] to be þ*er*-in. & when sho was
16 gone he sent ij clerkis aft*er* hur to examyn h[ur], & to serche whethur sho wer w*ith* childe or noght; & þai cuthe fynde no takyn on hur þ*a*t sho sulde be w*ith* childe. And þai come vnto þe bisshop & tolde hym þat sho was innocent of þat at sho was accusid of.
20 Neu*er*-þe-les þis bisshop mystristid þai*m*, & trowid þai had takyn som money of hur, & he said he wolde serge hur hym selfe; & so he did, & he cuthe not fynde in hur no synge þat sho sulde be w*ith* childe. And þan þis bisshop fell downe befor hur on his kneis,
24 & askid hur forgifnes of þe wrong at he had done vnto hur; and att þai*m* þat had accusid hur, he chargid at þai sulde be putt oute of þe place. And þis abbatis besoght hym nay, and forgaff þai*m* at þai had saide vppon hur. And þan sho tuke þis bisshop in
28 confession & tolde hym att how it had happend hur, & how owr ladie had delyverd hur; and þis bisshop had grete m*er*vayle þ*er*of, & sent þies ij clerkis vnto þis hermett to luke if it wer so or noght. & þai broght þe bisshopp wurd fro the h*er*mett, þat ij yong men
32 had broght hym þis childe, & said þat our ladie com*m*aundid hym to kepe it vij yere. And when it was vij yere olde, þis bisshop tuke it & garte putt it vnto þe skule, & it encrecid gretelie in vertue & con*n*yng, vnto so mekull þatt when þis bisshop decesid, he was
36 made bisshop after hym nexte succedyng.

XIV.

Abb*a*tissa pura *et* mu*n*da debet esse corpore *et* temptacionib*us* omnino resistere.

We rede be tellyng of olde fadurs, how þat þ*er* was a holie abbatis, and sho was gretelie vexid xiij yere w*ith* þe syn of forny- 4
cacion, & eu*er* when sho was tempid sho prayed all-myghti God to send hur strenth to w*ith*stond þis temptacion, & not for to mofe it away. So on a tyme þe spiritt of fornycacion apperid vnto hur bodelie & said; "þ*o*u hase ou*er*-com*me*n me." & sho ansswerd agayn 8
& said, "I hafe not ou*er*com*me*n þe, bod my Lord Ie*s*u Criste hase ou*er*com*me*n þe." *et c*ᵒ.

XV.

Abbatissa no*n* debet esse in vestib*us* *et* lectis nimis delicata. 12

We rede in a fable how at þe lopp & þe gutt on a tyme spak to-gedre, & emang þ*er* oþ*er* talkyng, athir of þai*m* askid other of þ*er* lugyng, & how þai war herberd & whare, þe night next befor. And þe lopp made a grete playnte & said, "I was herberd in þe bed 16
of ane abbatice, betwix ij white shetis, opon a softe matres, & þ*er* I trowed to hafe had gude h*er*berie, for hur flessh was fatt & tendre, & þ*er*of I trowid to hafe had my fyll. & furste, when I began[1] for to bite hur, sho began to cry & call on hur maydyns, and when 20
þai come, onone þai lightid candels & soght me, bod I hid me to þai war gone. & þan I bate hur agayn, & sho come agayn & soght me w*ith* a light, So þat I was fayn to lepe oute of þe bed. And so all þis nyght I had no reste, bod was chasid & charrid 24
& vnnethis gatt away w*ith* my life." Than ansswerd þe gowte & said, "I was herberd in a pure wom*m*ans howse, & onone as I prikkid hur in hur thomble ta, sho rase & uettid a grete boll full of clothis, & went w*ith* þai*m* vnto þe watir, & stude þ*er*- 28
in w*ith* me vp to hur kneis; so þat, what for calde & for holdyng in þe watir, I was nere-hand slayn." And þan þe lopp said,

[1] MS. *repeats*, furste.

"This night wiłł we [cha]nge our herbery"; & so þai didꝑ. & on þe
morn þai mett agayn; & þan þe lopp said vnto þe gowte, "þis
night hafe I had gude herberie, for þe wom*man* þat was þine oste
4 yisternyght was so werie and so yrke, þat I was sekurlie h*er*berd
w*ith* hur, & eate of hur blude als mekułł as I wołdꝑ." And þan
ansswerd þe gutt & said vnto þe lopp, "þou gaff me gude cownceł
yistreven, for þe abbatiss vnder-nethe a gay cou*er*lade, & a softe
8 shete and a delicate, cou*er*de me & nurisshid me ał nyght. &
als sone as I prikkid in hur thomble ta, sho wappid me in furris,
& if I hurte hir neu*er* so iłł, so lete me alone, & laide me in the
softests place of þe bed, & tribulde me nothyng. And þ*er*for als
12 lang as sho liffis I wil[l] be h*er*berd w*ith* hur, for sho makis mekiłł
of me." And þan said þe lopp, "I wułł be h*er*berd w*ith* pure folke
als lang as I liff, for þ*er* may I be in gude reste & ete my fyłł,
& no bod[ie] lett me." And þus þe gowte abade w*ith* riche folk &
16 þe lopp w*ith* pure folk. *et* c⁹.

XVI.

Abscondere. Abscondere debet mulier pulc*r*itudinem sua*m* ne aliquis in ea*m* offendat.

Eaclides[1] tellis how att þ*er* was a mayden whase name was
20 Alexandria, þat garte cloce hur selfe in a grete grafe, & tuke hur
meat att a little hole, to so mekułł þ*a*t x yere to-gedyr sho saw
neu*er* nowder man nor wom*man*, nor shewid nevur hur visage to no
creatur. So on a tyme, þ*er* come a man vnto hur hole, & spirrid
24 whi sho was closid þ*er* & wolde not com oute. And sho ansswerd
agayn & said, "Som tyme þ*er* was a yong man þat lukid on
my fayrehede, & þurgh þat luke his saule was hurte w*ith* syn; &
þ*er*for or I sulde be sene for to hevie any man, me had leu*er* be closid
28 in þis grafe als lang as I liff, þan for to noy þe saule þat is made
vnto þe liknes of almighti God." And þan þis man askid hur how
sho might liff so; Sho ansswerd agayn & said, "fro þe begynyng of þe
day I fałł in hand w*ith* my p*r*ayers, & forther-mor of þe day I wurk
32 lyne werk, and þan I þink of holie martyrs, confessurs, & virgynnys,

[1] Latin MSS. Heraclides.

and þaⁿ I take me meate & drynk; and þaⁿ againⁿ evyⁿ I go to ryste, & *þer* I wurschuⁿ allmyghti God. And þus I abide þe ende of my life *with* a gude hope, & a belefe *þat* I salⁱ be savid oⁿ þe day of dome." *et* c^o^. 4

XVII.

Absolucio. Absolucio eciam valet post mortem.

We rede of a monke þat hight Hub*er*tus, whilk þat whenⁿ he sulde dy, he askid straytlie þat þe abbott myght comⁿ vnto hymⁿ & assoyle hymⁿ, as he did other of his brether þat dyed. And þis abbott was 8 fro home, & in þe mene while [þis] monke deyed. And whenⁿ þe abbott come home þai tellid hymⁿ, and þis abbo[tt] went vnto þe altar *þer* þis monk was berid, & sett hymⁿ downⁿ oⁿ his kneis & *p*rayed for hymⁿ. And as he satt in his *p*rayers, hymⁿ þoght þis 12 monke rase oute of his grafe & come vnto hymⁿ, & said, "Be*n*edicite!" right as he had bene o life, and askid a due absolucioⁿ. So þis abbott, gretlie astonyd *þer*-*with*, Said, "miseriatur tui *et* c^o^, *et* absolu-*cion*em." And þaⁿ þis monk askid hymⁿ penans. And þis abbott 16 wiste neu*er* whatkyⁿ penance sulde be giffeⁿ vnto *þaim* at wer deade; and he com*m*andid hymⁿ þat he sulde be in purgatorie vnto he had said a mes for hymⁿ. And whenⁿ þe monk hard þis, he cryed so horrible, þat alⁱ þe abbay hard, oⁿ þis man*er* of wise; "O! 20 þou maⁿ *with*-oute m*er*cie! þat hase com*m*andid me to be so long in þe grete payⁿ of purga[*to*]rie[1]." And *with* þat he vanysshid away.

XVIII.

Absolucio ad-huc valet post mortem. 24

We rede in þe life of Saynt Gregur how at *þer* was ane abbott of a monast*er*ie off Saynt Gregories, and he come vnto Saynt Gregur & tolde hymⁿ how *þat* he had a monk in his place þat vsid for to cone mony vnder-nethe þe erthⁿ, & wolde not lefe it for no 28 com*m*andmente. And Saynt Gregur sent for hymⁿ, & chargid o payⁿ of cursyng to lefe it. So *with*-in a while after, þis monke dyed, & Saynt Gregur wuste nott. And whenⁿ he was enformed *þer*of,

[1] MS. purgarie.

he was wrothe þ*at* þis monke dieď vnasoyliď. And he wrote his absolucion̄ in a scrow of papir to assoyle hym̄ of þe saiď sentans of cursyng, and gaff it vnto ane of his dekyns, & com*m*andiď him
4 to go vnto þis monke grafe þ*er* he was beriď, & rede it ou*er* hym̄. And he did so, and vppon̄ þe nyght aft*er*, þis monk þat was deade apperiď in a vision̄ vnto his abbott, & tolde hym̄ þ*at* fro he was dede vnto he was asoyliď he was in grete payn̄, bod fro þe howr̄
8 þat he was asoyliď he went vnto blis, & was delyverď of all̄ his payn̄. *et* c^{o}.

XIX.

Abstinencia. Abstinencia debet esse discreta.

We rede in 'Collacionib*us* P*atrum*,' how þat a gude halie abbott,
12 þ*at* hight Moyses, on̄ a tyme saiď of hym̄ selfe in þis man*er* of wise; "I remembre so for to hafe dispysiď þe appetite of mete & drynke, so at ij dayes or iij, mete nor drynke was neu*er* in my mynde. And I hafe so abstenyd me fro slepe, not-w*ith*-stonding I was
16 attemptiď gretlie þ*er*to be þe devull̄, þat many nyghtis & many [*dayis*][1] I slepiď neu*er* a dele, bod bad my p*r*ayers vnto almyghti Goď. And yitt I feliď my selfe, þat I had dyvers tymys mor̄ hurte w*ith* outrage takyng of meate & drynk & slepe þan̄ w*ith*
20 abstinens þ*er*off." Bod monk*is* er not so now o dayis, for or a monk wantiď now ane howr̄ slepe, or a negg of his s*er*ves in his dissh̄, hym̄ had levur þat his howse was in xx li dett. And so war nott monk*is* in olde tyme[2].

XX.

24 Abstinencia sing*u*laris in com*m*itate est rep*r*ehensibilis.

We rede in a buke þat is calliď 'Vitæ[3] P*atrum*,' how on̄ a tyme, all̄ þe monkis þat was in ane abbay opon̄ a solempne fastyng-day
28 ete samen in þ*er* fratur. And emang þai*m* þ*er* was one þat bad bryng hym̄ salte, for he ete no buliď meate. And he þat he bad bryng hym̄ salte was occupieď w*ith* oþ*er* laburs, and forgatt to

[1] Latin MSS. ut per p*lu*res dies ac noctes.
[2] This tale is very different from the Latin version.
[3] MS. Vitas.

bryng hym̃ itt; & þañ þis monk callid' þ*er*-fo' agayñ. And þis
s*er*vand c*r*ied vp opoñ hyght and bad som̃ mañ bryng salte vnto
þis monke, for he ete no bulid' mete. And þañ rase vp one alde
monk & said' vnto þis monk þ*a*t callid' for salte; "Bruther, it had 4
bene mo' expedient vnto þe þis day for to hafe etyñ flessh in þi
celt, þañ for to hafe made þis voyce of þine abstinence emange so
many of þi brethir."

XXI.

Abstinencia mod*er*ata p*ro* loco et t*em*pore displicet diabolo. 8

Jacobus de Vet*r*iaco[1] tellis how þ*a*t þ*er* was a holie Saynt þat
hight Maria de Oginiez, whilk þ*a*t oft sithes punysshid' hur selfe
w*it*h grete abstinence. So oñ a tyme sho refresshid' hur w*it*h 12
mete, & as sho satt etand sho was war[2] of þe devult; & w*it*h
a grete [con]tenans & ane angrie he said' vnto hur, "Beholde
þis glutoñ! how ferventlie sho etis!" And sho satt stilt & vmbe-
thoght hur, & knew his falssett welt enogh, & ete oñ. & eu*er* þe 16
devult wolde hafe lett hur for to hafe etyñ, becauce he wulde sho
had dyed for defawte; and ay þe mo' he lett hur to ete, þe mo'
sho ete. And he saw at sho wolde not lett to ete for hym̃, bod'
at ay þe langer he laburd hur, þe more sho ete. [&] w*it*h a grete 20
crying & a noyse he vanyshid' away fro hur, & neu*er* aft*er* trubled'
hur nor did' hur harm̃.

XXII.

Admirabilis abstinencia.

We rede in 'Vitis[3] P*atru*m' how þ*a*t þ*er* was a gude holie alde 24
mañ, & xl yere he drank nevur; & evur he wulde take a vesselt
& fulfilt it w*it*h wyne & hyng it in his chawm[re] þ*a*t he mott
daylie se it. So oñ a tyme his brethir askyd' hym̃ whi he did so,
and he ansswerd agayñ & said', "I do it to þis entent, þ*a*t when 28
I se þat þing at I desire, þat w*it*h abstinens þ*er*of I may suffre
mo' payñ; and so of almyghti God I salt have more mede."

[1] MS. Vet*r*iano. [2] *After* war, vi, *erased*. [3] MS. Vitas.

XXIII.

Abstinencia refrenat concupiscenciam in re habita que fuerat concupita vel desiderata.

We rede ex 'Dictis Patrum' how þat þer was som̃ tyme a man̄
4 of religion̄, þat be temptacion̄ of þe devull̄ covett gretle to ete
spyce. So on̄ a tyme he boght hym̄ spice, & wulde not ete þerof,
bod hang it befor̄ hym̄ þat he mott se itt. & becauce he wolde
not be ouercommen̄ with covatice þerof, he wolde neuer eate þeron̄
8 nor tuche itt, Bod euer when̄ he saw itt, punysshid̄ his body þerwith
becauce þat it desirid̄ it.

XXIV.

Abstinencia interdum vincit diabolum inpugnantem.

We rede in 'Vitis[1] Patrum' how at þer was a freer þat was so
12 gretelie tempid̄ with þe devull̄, þat euer-ilk day, at iij of þe bell̄,
he fell̄ into so grete a honger, þat he myght not suffer it. So on̄
a tyme he said̄ vnto hym̄ selfe, "Benedicite! how is it with me,
þat I am̄ so turment with suche a honger at iij of þe bell̄ in þe
16 mornyng, so þat I may nott forbere meate no day vnto vj of
þe clokk, or ix, or none?" And euer-ilk day befor̄ none, not-with-
stondyng all̄ þis honger, he wuld̄ say his matyns, his mes, & his
oþer prayers[2] ilk day or he ete any meate, as þe rewle of his religion̄
20 askid̄, and þan̄ he wulde sett hym̄ down̄ & take hym̄ meate; and
þus he did̄ many day. So on̄ a day when̄ he had bene at his
prayers, he walkid̄ vp & down̄ in a garthyn̄, & hym̄ thoght þer
come so swete a savur oute of his parcell̄ bed̄ & his erbis, þat he
24 was so replete þerwith þat ij or iij dayes hym̄ liste nevur at e[ate].
And yit hym̄ thoght þat he was als strong of hym̄ selfe as he had
etyn̄ sufficient at evur-ilk mele tyme. *et c*ᵒ.

XXV.

Abstinencia a nimis potu reddit hominem cautum
28 in consilijs et facundum in verbis.

Helinandus, a grete clerk, writand̄ of þe life & maners of one
þat hight Romulus, þat was one of þe foundors of Rome, wrate

[1] MS. Vitas. [2] MS. prayes.

on̄ hym̄ in þis man*er* of wise & said̄, þat agayns þis Romulus suld̄ go vnto þe cownceli̇ howse, he wold not drynke, & in-especiali̇ wyne, bod in esy quantitie iij dayes befor̄. So on̄ a tyme a gude man̄ of Rome, þat purseyvid his condicion̄, said̄ vnto hym̄, "Thow 4 Romull*us*! and ali̇ men̄ did̄ as þou duse, wyne sulde not be in Rome in so grete dayntie as it is. For & no man̄ wolde drynk no mor̄ þ*er*of þan þou Duse, it sulde not be so dere as it is." *et* c⁹.

XXVI.

Abstinencia indiscreta est nimis p*er*iculosa. 8

Cesarius tellis how a devuli̇ in liknes of ane aungeli̇ apperid̄ evur-ilk day vnto a monke when̄ he was at his meate, & shewid̄ hym̄ alway halfe a lafe, & bad hym̄ no mor̄ bod þat. And þe monke did evur as he bad hym̄, & w*ith*-in a shorte while he wex passand 12 wayke. And þ*er* feli̇ a swyngyllyng in his hede þat he wex fonde w*ith*, & mad as a guse; & so he contynued vnto he deyid̄. *et* c⁹.

Abstinencia a carnib*us* est necessaria. Infra de gula.

XXVII.

Abstinencia. Abstinentib*us* deus p*r*ovidet de necessarijs. 16

Saynt Gregorie tellis how þat ane abbott, þat hight Honoratus, & his fadur & his moder, on̄ a tyme made a feste vnto his frendis. And þ*er* was at þis feste a childe þat was ane of his kynsmen̄ þat 20 satt att þe burd̄, and when̄ þai bad hym̄ eate flessh̄, he wolde eate none, for grete abstinens þ*at* he vssyd̄. And þai þat satt abowte lowgh̄ at hym̄, & askid̄ hym̄ in skorn̄, sen̄ he wolde nott ete flessh̄, if he wold̄ eate any fysseh̄. & he ansswerd̄ agayn̄ & said̄, "Ya." 24 & he had it. And in þe mene while at þai talkid þus w*ith* hym̄, happend þai*m* want watir; & þan̄ þ*er* mawnciple went vnto þe weli̇ & drew watir. And as he was drawand̄, þ*er* happend̄ of Sodentie a fyssh̄ to com̄ in-to þe bukett, & þat a grete; & he 28 was fayn̄ þ*er*of, & broght it in & lete þe abbott se itt. & þe abbott

garte sethe it, & it was so foysonable þat it fande þe childe and all at was att meate fyssh enogh at a mele. *et* c^o^.

Accepcio p*er*sonar*um*. Accepcione p*er*sonar*um* multi
4 decipiuntur. Infra de iudicio humano.

XXVIII.

Accidia. Accidia multos retrahit a bono op*er*e.

Cesarius tellis how þat a monk on a tyme was so tempyd w*ith* sleuthe & slugisnes, þat evur when he sulde rise vnto matyns, he
8 was eu*er* stryken into a grete ferdnes & a fayntnes, to so mekull þat he supposid hym selfe þat it was a sekenes. & ilk nyght, when his brethir went to matyns, he happed his hede w*ith* clothis & lay still. So it happend on a gude night, all his brether, when þai
12 hard þe bell, rase & went to matyns. And when þai wer gone, he thoght he wold ryse & go w*ith* þai*m*, & bukkled vpward. And onone þis slugisnes come on hym, & causid hym lay hym down agayn & happ hys heade. And sodanle he hard a voyce þat was
16 vnknowen to hym, as hym þoght, speke vnder his hede, & said, "Noli surg*ere*; noli sudore*m* tuu*m* inter*rum*pere. Rise nott, bod ly still, & lett not þi selfe to swete; for & þou do, it will hurte the." & þan he was halfe agaste, & liftid up his hand & saynyd hym.
20 And onone it smate in his mynd þ*at* it was bod ane illusion of þe devull & a fantasie, & onone he rase up & went to matyns w*ith* hys brether. And fro thens furth, he was neu*er* slugissh to rise & go vnto Goddis serves, nor þ*at* fayntnes nor þ*at* swete come
24 neu*er* on hym aftre.

Accidia in or*atione* est vitanda. Infra de dormire
in or*atione*.

XXIX.

Accidia causatur frequent*er* ex eo q*uo*d homo
28 ociosus no*n* cogitat circa vtilia aliqua.

We rede In 'Vitis[1] P*atrum*' vnto þ*er* was ane man of religion þat sayd vnto his bruther þ*at* was ane olde man, "what sall I do? for

[1] MS. Vitas.

I sit in my cell & duse noght, bod is made slugis w*ith* slewth."
Than þis olde man ansswerd hym & sayde, "hase þou not sene
turment þat is for to com? for & þou pryntid þai*m* in þi harte,
and þi Cell war full of wormys evyn vnto þi nekk, þou sulde suffer 4
it pacientlie & be nothyng slugyssh þ*er*w*ith*, bod take it mekelie."

XXX.

Accusacio. Accusat demon pecc*at*ores et scribit pecc*at*a eor*um*.

Saynt Bede tellis in 'Gestis Anglor*um*,' how at þ*er* was a knyght 8
in Englond þ*at* was a dughti man in armys, bod he was corrupte
in maners. And on a tyme hym happend to fall passand seke.
And þe kyng come vnto hym, & comforthed hym, & bad hym be of
gude chere. And [he] ansswerd agayn & said þat he myght nott, 12
ffor he was passand ferd þat hys seknes suld cover on hym. And
þe kyng come to hym a nod*er* tyme & com*f*urthed hym, & bad hym
take gude harte vnto hym & be of gude chere. And he ansswerd
agayn & said þ*at* he myght not, for it was to late, for he said; 16
"I am demyd & dampnyd; ffor a litle while or ye come in, [þer]
was here ij fayr yong men, and one sett hym at my bed hede, & a
noder at my fete. And þai said, 'This man mon dye. And þ*er*for
lat us se if we hafe any right in hym.' And þe tone of þai*m* tuke 20
oute of his bosom a buke writtyn all w*ith* gold letters. And
he soght all þe buke þurgh, & he cuthe fynd nothyng of me bod a
few gude dedis þat I did in my yowthed, or I cuthe syn deadlie; &
þ*at* he shewid me, & I was passyng glad þ*er*off. And þan þ*er* 24
come in ij fowle fendis, & þe tane of þai*m* broght w*ith* hym a grete
blak buke, and þ*er*-in was wretten all þe evull dedis þat evur I did.
And þai said vnto þies ij angels; 'wharto stond ye here al day w*ith*
hym þis? ye hafe no right in hym, for þis many yeris was þ*er* 28
nothyng of hym wrettyn in your buke.' Than þe angels ansswerd
& sayd, 'Thai say suthe, & þ*er*for go we hyne.' And þis done, þies
fendis cuttys me in sonder w*ith* ij sharpe swerdis; and þe tone
begynys at my fute, and þ*at* other at my heade, & þai smyte 32
me now on myne eyn, & I hafe loste my sight, and now fro my fute

þai com̃ vnto my harte." And whem̃ he had þus said̃ he swelte, *et c*ᵒ. This tale is gude to tell̃ agayns þai*m* þ*at* er slaw in penance doyng, or at will̃ not lefe sym̃ or it lefe þai*m*. *et c*ᵒ.

4 ℭ. Accusat Ang*el*us. Infra ffideiussor.
ℭ. Accusat demon. Infra demon.
ℭ. Accusant S*anc*ti. Infra Ep*iscopus*. ii.

XXXI.

ℭ. Accusare fr*atr*em no*n* expedit semp*er*.

8 As holie fadurs tels, we rede how þ*er* was a holie religious man̄, þat askid̃ his abbott, þat hyght Joseph̄, & said̃; "And I se my bruther do a tryspas, it is gude vnto me to layn̄ itt?" And þan̄ þis old Abbott ansswerd̃ hym̃ agayn̄ & said̃, "Whem̃ som̃ evur we
12 hide þe sym̃ of owr̃ bruther, almighti God hydis owr̃ sym̃, & whem̃ som̃ evur we vtter þe synys of owr̃ brether, þan̄ almightti God vtters our̃ sym̃." This tale is gude to tell̃ vnto þai*m* þat luffis to sklander þ*er* evym̃ cristem̃. *et c*ᵒ.

XXXII.

16 ### Accusacio frequent*er* est falsa.

We rede de S*ancta* Marina, how at þ*er* was a seculer̃ man̄ þat had a dogh*ter* alone, & no ma childer. So om̃ a tyme he betuke þis barn̄ vnto his fadur to kepe, and went hym̃ [se]lfe vnto ane abbay
20 & made hym̃ a monke. And whem̃ he had bene þ*er* a while, eu*er* whem̃ he thoght of his yong doghter he was passand hevie. And whem̃ þe abbott pursayvid̃ þis, he askid̃ hym̃ whi he was so hevie & so sad̃. And he fell̃ dowm̃ vnto hym̃ om̃ his kneys wepand,
24 & said̃, "ffadur abbott! I hafe a som̃ þat I hafe lefte in þe cytie, & evur whem̃ I thynk opom̃ hym̃, my harte is sore & passand hevie." And yitt he wold̃ not tell̃ hym̃ þat it was a dogh*ter*, bod at hit was a som̃. And þe Abbott bad hym̃ go þ*er* for̃, & bryng it into þe place,
28 & kepe it w*ith* hym̃, & giff it meate & drynk, & lern̄ itt. And so he did̃, and cled̃ it in mans clothyng & callid̃ it Marinus. And he warnyd̃ þ*at* om̃ no wyse no man̄ sulde know þat it wer a wom*man*̄,

for drede þat it felł in-to temptacioñ of þe devułł. And wheñ sho was xvii yere olde, þis monk hur fadur dyed', and sho was lefte alone. & no mañ knew bod at sho was a mañ, & eu*er*-ilk bodie luffid' hur. So oñ a tyme sho was made ane offisur in' þe abbay, 4 for to folow þ*er* car & lede wud & fewełł vnto þ*er* brewhowse, & so sho did'; and ilka nyght sho lay in þe brewhowse. So oñ a tyme þe brewster doghter happend' to be w*ith* childe w*ith* a knyght at s*er*vid þe abbott, and in þe mene while þis Marinus was made a 8 bruther of þe place, & sho said' þ*at* he was þe fadur þ*er*of, & had getteñ it. And þe abbott garte całł þis Marin*us* furth, & examynd' hym whethur þat he had done þis dede or noght. And þañ þis Marin*us* ansswerd' w*ith* a grete sighyng & said', "ffadur abbott! 12 I hafe synnyd', & I ask penance for my syñ, & I p*r*ay you & całł my brether to pray for me." And þañ þe Abbott wex wrothe w*ith* hym & putt hym furth of þe abbay, and feste hym be þe fute w*ith* a chyne w*ith*-oute þe abbay yate, and całł meñ mott wonder oñ 16 hym, & wolde lat no mañ giff hym meate bod att he beggid' for Godd*is* sake of þai*m* þat come in & oute. And wheñ þe childe was att spanyng, þis brewster doght*er* broght it vnto hym & lefte it w*ith* hym. And þis holie virgyñ Marin*us* tuke it w*ith* gude 20 wiłł, & w*ith* meate & drynk at þai at come in & oute gaff hur, sho broght it vpp, þuf całł it war a noder mans & not hurs. So at þe laste hur brethir had co*m*passioñ of hur, & besoght þ*er* abbott, att he wold' forgiff hur hur trespas, trustyng alway at sho was mañ & 24 no wom*m*añ, ffor sho had þañ bene feste at þe yate v yere. And þis Abbot forgaff hur at requeste of his brethir, & tuke hur in & garte putt hur vnto al man*er* of vile occupasions w*ith*-in þe abbay, & to be s*er*vand' vnto evur emañ; & sho was so, & tuke 28 it plesandlie. So w*ith*-in[1] a while sho dyed'; and wheñ þis abbott saw at sho was deade, he said' vnto hys brethir, "Loo! now may ye se whatkyñ a syñ sho did', & yitt sho shrafe hur neu*er* þ*er*of, nor askid' forgifnes." And' þañ he com*m*andid' wassh hur bodie, 32 & berie hur far fro þe abbay. And wheñ þai wasshid' hur & fand' þat sho was a wom*m*añ, þai weppid' & made grete sorow becauce þai turment hur, þat was a wom*m*añ of so gude con*ver*sacioñ &

[1] *After* w*ith*, *some letter erased.*

penance, so vnrightwuslie. And whem̃ þe abbot saw at sho was a wom*m*an̄, he felł opon̄ his kneis & bett opon̄ his breste, and besoght hur of forgifnes, and com*m*andid̄ þat hur bodie sulde
4 be berid̄ in þe kurk̄, in ane oritorie. And opon̄ þe same day þis damyselł at bare þis childe was vexid̄ w*ith* a fend̄, & come vnto þe abbay & askid̄ m*er*cy at hur grafe; & þ*er* sho was delyverd, and grawntid̄ who aght þe child̄. & þ*er* sho abade in þe oratorie vij
8 dayes, & þan̄ sho was delyverd̄. And in þ*a*t same oratorie vnto þis day, be merett*is* of þis holie vi*r*gyn̄, is many wurthi meracle done, þurgh̄ v*er*tue of God̄ & þis holie maydyn̄.

Adu*er*sitas. Adu*er*sitas p*r*esens est aliqu*ando* signu*m*
12 boni. Infra de p*r*osp*er*itate.

Adoracio. Adorari debet corpus Chr*ist*i in om*n*i loco. Infra de milite. v.

XXXIII.

Adulator. Adulator frequ*enter* honoratur, *et* verax
16 homo contempnitur.

Esopus tellis in his fables, how þ*er* was ij men̄, ane a trew man̄ & a nod*er* a lyer. And þai come to-gedur in-to þe region̄ of apis. And emang þai*m* was a chefe ape, þat satt in a hye sete þat was
20 ordand for hym̄ emang alł þe tod*er* apis. And he askid̄ þai*m* many questions; emang*is* alł o*þ*er he said̄ vnto þai*m*; "Quis su*m* ego? who am I?" And þis lyer ansswerd̄ agayn̄ & sayd̄, "Sur, þou erte ane Emp*er*our, & þies abowte þe er þi duk*is* & þine erlis & þi
24 barons[9]." And onone as he had þus said̄, þis ape com*m*andid̄ hym̄ to hafe a grete reward. And þan̄ þis trew man̄ saw how þis lyer was rewardid̄, and said̄ p*r*ivalie vnto hym̄ selfe, "Now, sen̄ he þis at did bod make[1] a lye hase had suche a grete reward̄, I mon̄[2] hafe
28 a grete reward̄ for my suth̄ saying." And þan̄ þis ape askid̄ þis trew man̄ & said̄, "who am I?" And he ansswerd̄ agayn̄ & said̄, "Thow ert bod ane ape, and alł þies o*þ*er apis er like þe." And onone as he had þus said̄, he com*m*andid̄ alł þe tod*er* apis for

[1] MS. made. [2] MS. *repeats*, mon̄.

to bite hym̄ & skratt hym̄ w*ith* þ*er* tethe & þ*er* naylis; & so þai did̄, to he vnnethis gatt away w*ith* his life. This tale is gude to tell̄ agayn̄ flat*er*ers, & agayns þai*m* þ*at* wull̄ here no thyng bod at is to þ*er* plesur. 4

XXXIV.

Adulator no*n* est audiendus.

We rede how som̄ tyme a man̄ þat hyght Seutonius, þat was a grete lord̄, on̄ a tyme was at a gam*en* in þe Emp*er*our p*re*sens, and þe E*mper*our com*m*ond̄ & talkyd̄ w*ith* his meneyay; & emang 8 all̄ his o*þer* saying, he sayd̄ þat þis Seutonius was a gude lorde, and ane evyn̄ & a iuste. And his meneya was glad þ*er*of þ*at*[1] þe Emp*er*our com*m*andid̄ þ*er* maist*er*, & callid̄ hym̄ lord̄. And on̄ þe morn̄ when̄ he was com*m*en̄ home vnto his place, þo þat callid̄ 12 hym̄ lord̄, he was passand wrothe w*ith* þai*m*, & made a decre & bad þai*m* neu*er* call̄ hym̄ lord̄, for, he said̄, þ*er* was no lord̄ bod one.

Adulator ho*min*em sup*r*a se[2] frequent*er* p*er* mendacium extollit. Infra de Augurrio. iij°. 16

XXXV.

Adult*er*ium. Adult*er*a vxor no*n* est tenenda.

We rede how þat one þat hight Genulphus[3] in Frawnce, bought a well̄, & he was a wed man̄ & he was a holie man[4]; & when̄ he come home in-to Burgundie þ*er* he dwelte, he fand̄ þe same well̄ 20 sprongen̄ in his garthen̄. So on̄ a day, þis Genulphus[3] & his wife walkid̄ sam*en* in þ*er* garthyn̄ & sett þai*m* down̄ be þe well̄; & he reprovid̄ hur for avowtrie, & said̄ it was tellid̄ hym̄ at a noder man̄ held hur beside hym̄; & sho denyed̄ it & said̄ nay. Than̄ he said̄ 24 vnto hur; "Bare þine arm̄ & take vp a little stone in þe bothom̄ of þis well̄, & if þine arm̄ com̄ vp vnhurte I sall̄ trow at þ*o*u ert innocent of þis at is put on̄[5] the." And sho trowed at sho had bene sekur enogh̄, & showid̄ in hur arm̄ in-to þe well̄. And when̄ 28 sho drew it oute, it was as it had bene scaldid̄ w*ith* þe fyre. And

[1] *After* þat, his mene, *erased.* [2] MS. *repeats,* supra se.
[3] Lat. MSS., Gangulphus, Gengolphus. [4] MS. *repeats,* & a wed man.
[5] MS. *repeats,* on.

þan̄ þis holie man̄ said' vnto hur; "Lo! now aperis þe treuth of þi falssett, and *per*for' fro hens furth þou sall neu*er* be my felow." & he devidid' his gude in two & gaff hur þe to halfe, & lete hur
4 dwell be hur one. And w*ith*-in a litill whill a clerk þat held' þis Genulphus[1] come to hym̄ on̄ a nyght when̄ he lay slepand in his bed, & slew hym̄. And when̄ he was berid' he did m*er*acles. And when̄ his wife hard' tell at he did m*er*acles, scho skornyd hym̄
8 & said' on̄ þis man*er* of wise; "It is als trew at Genulphus duse m*er*acles, as it is at myne ars syngis." And onone hur ars made ane vglie noyse, and wolde not lefe for noght sho cuth do. And evur after, opon̄ þe fryday at hur husband suffred m*ar*tyrdom̄ on̄,
12 wekelie when̄ sho spakk any wurd', hur ars began̄ to syng & make ane vglie noyse, & wold' neu*er* lefe it on̄ þe fryday whils at sho liffid'. *et c*[9].

XXXVI.

Adult*er*ium punit deus in hac vita.

16 Petrus Damanus[2]. On̄ a tyme when̄ he was at þe cetie of P*ar*issh[3], opon̄ þe day befor' þe ffest of Gervasij & P*ro*thasij, a man̄ of þe cetie rase tymelie in þe mornyng & drafe his oxen̄ vnto a fer pastur; & þis man̄ had þe axis ill. And one of his neghburs
20 p*ur*seyvid' þat he was gone vnto þe feld', & he fenyd' hym̄ as he had shakyn̄ in þe axis, & come in-to þis mans howse shakand', & went into þe bed to þe wife. And þe wyfe trowed þat it had bene hur husband þat had com*me*n̄ fro þe felde shakand' in þe axis,
24 & sho hawsid' hym̄, and onone he defowlid' & went his wais. And w*ith*-in a while after, hur husbond' come home passand seke, & bad hur make hym̄ a cuche þat he myght lig on̄. And þe wife reprevid' hym̄, & sayd sho mott thole hym̄ "go vnto þe kurk of þase holie
28 martyrs w*ith* othe[*r*] chr*ist*en men̄, & here dyvyne *ser*ves." And hur husband' was gretlie astonyd w*ith* hur language, & askid hur what sho mente; and sho tellid' hym̄ all þe matyr. And onone as sho had told' hym̄, he consayvid' þat bothe he & sho
32 was desayvid'; and when̄ þai come vnto þ*er* selfe, þai besoght God to venge þ*er* harmys, and at it myght be opynlie knowen̄

[1] Lat. MSS., a cl*er*ico adult*er*o occisus est. [2] *For* Damianus.
[3] Latin MSS. apud permensem vrbem.

who did þis avowtrie. And onone *þer* neghbur þat did þis avowtre was vexid' w*ith* a fend', & skratt & bete hym̄ selfe, & went in-to þe kurk̄, & *þer* he was so mad' *þat* now he wold' clymbe vp als hye as he myght, & sodanlie fall̄ down̄ agayn̄ vnto þe erthe; 4 & now he wold' ryn̄ agayn̄ þe wall̄ w*ith* his hede, & now he wolde sodanly fall̄ down̄ vnto þe erth̄. & þus he did' ewhils he swelte aforn̄ all̄ þe pepull̄.

XXXVII.

Adult*er*ium eciam aues abhorrent. 8

Cesarius tellis how som̄ tyme *þer* was in a knyghtis garth̄ a [storkis][1] neste; and' *þer* was bathe þe male and þe femall̄. And on̄ a tyme when̄ þe male was away, sho lede a nod*er* fewle do avowtrie w*ith* hur; and eu*er* when̄ he had done, sho wolde go vnto 12 a dike at was beside þe place, & *þer* sho wold' wassh̄ hur. And þis knyght had grete m*er*vell̄ here-of, & garte make a hedgyng our̄ þis dyke, at sho mot nott wyn̄ *þer*to. So on̄ a tyme when̄ sho had truspasid', sho come & soght þe watir to wassh̄ hur in, 16 & sho myght noght wyn̄ *þer*to. And in þe mene wile come hur male, and onone he purseyvid' *þat* sho had fawtid', and w*ith* his bull̄ he strake a grete strake at sho lay still̄ w*ith*. And becauce he was nott of myght and power to sla hur be his one, *þer*for̄ 20 he gaderd' sam*en* a grete co*m*pany of [storks], & w*ith*-in ane howr̄ þai come on̄ hur w*ith* a grete wudnes, & in sight of þe knyght and all̄ men̄ in þe cowrte, þai flow opon̄ hur & slew hur as a wriche. Loo! surs, how burdis hatis avowtre; *þer*for̄ me thynk *þat* men̄ 24 & wom*me*n̄ sulde hate it mekull̄ more.

XXXVIII.

Aduocatus. Aduocator*um* cautele aliqu*an*do su*n*t p*er*iculose.

We rede how som̄ tyme *þer* was a yong [*man*] þat feste hym̄ 28 at þe scule w*ith* Pictagoras, for to be a sophister & lern̄ eloquens, & for to know þe crafte of disputyng in all̄ man*er* of cawsis, and he agreid' w*ith* hym̄ to giff hym̄ a grete dele of money. So on̄

[1] MS. has here a gap; the scribe could not read the Latin, "nidus erat ciconiar*um* maris," so left the space empty.

a day he come in-to þe cowrte, & pleyd' w*ith* þe men̄ of courte & þe iudgies, & ou*er*-come þai*m*. And so þurgh techyng of þis Pictagoras he habu*n*did' eu*er* mor̄ & mor̄ in eloquens & in sutis in þe law, to
4 so mekull, he was more desyrid' to pley in þe law þan̄ was his maist*er* Pictagoras. So on̄ a day as þai wer bothe in þe courte befor̄ þe iudgies, þis Pictagoras said vnto hym̄; "Redde m*ih*i quod peto; Gyff me at I ask the; Siue p*ro* te, Siue cont*r*a te;
8 Owd*er* for þe or agayn; and here-in I wull dispute. And yf I dispute for the, I wull say þou aw me my hyre be cou*n*an[d]. And if I dispute agayns þe, my hyre is awyng me be þe law; & so þou ert ou*er*com*m*en̄, & I ou*er*com̄ the." And þan̄ he
12 ansswerd' agayn̄ & said', "Maist*er*, þou sall vnderstond' þ*at* [þou] sal be ou*er*com*m*en̄ bothe ways; for if þe law p*ro*cede for me, be þe sentance of þe law I sall aw þe no thyng, for I ou*er*com̄ þe. And if þe p*ro*cede be agayns me, I sall aw nothyng be cou*n*and', 16 for I am̄ not ou*er*com*m*en̄." And þe iudgis fell in hand' w*ith* þis matir, and in a lang day þai cuth not make ane end þ*er*off.

XXXIX.

Aduocati eciam silenciu*m* vendu*n*t.

Helenandus. Demostenes [1] on̄ a tyme askid Aristodem*us* [2], þat was
20 a maker of talis, what he tuke eu*er* in þe cowrte when̄ he spakk. And he ansswerd' agayn̄, & said' he tuke a besand of golde. And he ansswerd' agayn̄ & sayd', "I take more to hold' my tong agayns þai*m* þ*at* pleyis in þe law. For my tong is bou*n*, & may not speke
24 bod if it be lowsid' w*ith* bandis of sylu*er*."

Aduocator*um* cautele aliquando su*n*t necessarie. Infra v*b*i agit*ur* de cautela.

XL.

Aduocati q*uia* in vita vendu*n*t linguas suas, ip*s*is
28 in morte priuant*ur* [3].

Aduocatis, becauce in þ*er* lifis þai sell þ*er* tonges, when̄ þai er dead' þ*er* tongis er takyn̄ fro þai*m*; as we rede of one þat hight

[1] MS. Helenandus de Mostene. [2] MS. Aristodimus.
[3] Heading supplied from Lat. MSS.

Cesarius, *þat* was ane aduocatt in Saxonia. So on a tyme Sekenes come on hym & dy sulď he. And agayn he sulď dy, he began at yiske; & evyn sodanlie his tong was takyn away, so *þat* no man cuthe fynde in his mouthe þat he had no tong when he was dead. 4 And rightwuslie he loste his ton[g] when he was dead, becauce he solde it when he was on lyfe.

XLI.

Aduocat*us* sicut consueu*it* viuens, ita moriens vult [þer] iudicia p*r*ocedere cont*r*a deum. 8

Jacobus de Vet*ri*aco tellis how Som tyme *þer* was a reprovable aduocatt; & on a tyme when he was seke & lay in his bed, bown to dey, þe preste broght hym þe holie Sa[cra]ment, & desyrid hym to resayve itt. And he ansswerď agayn as he was wu[nt to] 12 do in cawsis of þe law, & sayď; "I wiłł nott resayve þe sac*r*ament bod if it be de[m]yd at I resayfe itt, and whethir I sałł take it or noght." And ałł at stude about saiď it was right at he tuke itt, & þai saiď þai gaff dome *þer*in. And he ansswerď agayn & saiď: 16 "ye hafe no power for to deme me, for ye [*þat*] er no bett*er* þan myselfe, is bod evynlyng*is* w*ith* me." And *þer*for he saiď he woldď appele fro *þer* wykkyď sentan[s]. And emang þis vnthrifti language he gaff vp his gaste. *et* c^b^. 20

XLII.

Aduocatus petens inducias mortis non optinet, qui eciam in causis inducias non concessit.

Jacobus de Vet*ri*aco tellis how som tyme *þer* was ane Aduocatt, when he lay seke & was in passyng, he saw many fendis. And 24 he was passand ferde, & askiď a respett of almiȝtti Goď, *þat* he mot liff a litle while langer. And becawse he wolde neu*er* giff a respett in no cawsis in þe law, bod if it war to p*r*olonge þe cauce & hurte his adu*er*sarie, *þer*for he myght not opteyne of almighti God *þat* at 28 he askiď, bod dyed furth-w*ith* in myserie & in wrichidnes.

XLIII.

Aduocati puniuntur in inferno.

We rede how þ*er* was a holie maⁿ þat oⁿ a night was ravisshid in a visioⁿ, & hym̄ thoght he saw hell; & þ*er* he saw Nero
4 boyland hym̄ in hate byrnand golde. And onone he se aduocatt*is* com*m*and vnto hym̄, and he said vnto þai*m*: "O! ye aduocattis, my frendis, þ*at* whils ye liffid sellid mens trew cawsis, com̄ hedur vnto me! for þis place is kepid' to you & me." *et c*ᵒ.

XLIV.

8 Affectus carnalis no*n* debet esse in religiosis.

We rede how at þ*er* was a maⁿ of religioⁿ þ*at* was a holie maⁿ, and a sustir of his, þat he luffid passandlie wele, happend' to fall seke. And he wolde not als mekull as com̄ furth of his abbay to
12 vysitt hur & se hur. Thaⁿ sho, becauce sho wolde giff hym̄ none occasioⁿ to syⁿ, sho sent a maⁿ vnto hur bruther, & bad hym̄ pray þat he wold' go in-to his sell & p*r*ay for hur, þat, w*it*h þe grace of God, sho mott se hym̄ in hevyⁿ. And sho did so
16 aft*er*ward'.

XLV.

Affectus carnalis debet rep*ri*mi.

We rede, ex 'Dict*is* P*atru*m,' how abbott Johⁿ had a suster, whilk þat fro hur yowthed forward' conu*er*sid' all-way in a gude
20 purpos, to so mekull scho taght hur bruther, & made hym̄ for to lefe þe vanyties of þis werld', & go vnto ane abbay & make hym̄ monk. And þ*er* he abade xxiiij yere, & neu*er* come oute. So oⁿ a tyme his suster desyrid' gretelie to speke w*it*h hym̄, and sent
24 oft sithes vnto hym̄ l*ett*res, and desirid' hym̄ þat he wold' com̄ vnto hur as in way of charitie, at sho mot se hym̄, & at þai myght be glad to-gedur of þ*er* yowthid and or þai deyid. And he excusid' hym̄ eu*er*, & wrote vnto hur agayⁿ & said he wolde nott. þaⁿ sho
28 wrote agayⁿ vnto hym̄, & said' seⁿ he wolde not com̄ unto hur, itt was nedefull att sho sulde com̄ vnto hym̄. And þis abbot þaⁿ tuke ij of his brethir w*it*h hym̄; & whenⁿ he come vnto his suster

yate, he cried & said, "Com furthe & se pylgrames!" And sho come
furth & knew hym, & so did he hur; & yitt nowder of þaim spak
ma wurdis to oþer, þat nowþer of þaim sulde ken oþer be voyce.
And wheñ þai had dronkeñ watir togeder, þis abbott & his monkis 4
went home agayñ vnto þer abbay. And with-in a litle while after,
his suster wrote vnto hym agayñ, & desirid hym agayñ to com
vnto hur; and he ansswerd agayñ & said, "I come vnto þe and
þou gaff me watir, & I tuke it of þi hand & dranke itt; and 8
þerfor it suffisis vnto the at þou saw me. And þerfor pray for me,
& I sall pray for the; for I wull com no ner the." *et c°.*

Affectus viri naturaliter inclinatur ad mulierem.
Infra de Concupiscencia. 12

Affectum eternalem[1] non debent sequi Religiosi.
Infra de Sanguineis[2].

XLVI.

Ager. Agrorum [terminos[3]] transponentes et
inuasores puniuntur in hac vita. 16

Cesarius tellis how þat in Colayñ þer was a husband-mañ þat
hyght Henrie; and sekenes tuke hym, & he drew vnto his
dedeward. And evur hym thoght þat þer was enence his mouthe
a grete burnand stone hyngand, euer in like to hitt hym. And as 20
hym thoght, þe hete þeroff burnyd hym hugelie. And he cried
horrible & said; "Behold þis stane þat hyngis befor my face, how
þat it burnys me!" And þañ þai garte call a preste, & he was
shrevyñ. Neuer-þe-les, it profettid hym noght, and þe preste 24
said vnto hym; "Soñ, vmthynk þe if þou hafe dissayvid any mañ
be þis stane." And at þis wurde he vmthoght hym & said;
"A! Sur, I hafe now gude mynde how I remevid þis stone in
þe feld, to þe entent þat I wolde enlarge myne awñ grownd & 28
mynys oþer mens grownd." And þañ þe preste tolde hym at þat
was þe cauce; and he shrafe hym þeroff, & promyssid to make
amendis þerfor. And þus hitt wanysshid away, & he was delyverd

[1] Latin MSS. *have* carnalem. [2] Latin MSS. *have* consanguineis.
[3] From the Latin MSS.

of þat horrible visioñ, & liffid aft*er* many day, & made a restitucioñ & become a gude ma[n].

XLVII.

Agror*um* [1]. Adhuc de agris.

4 Cesarius tellis how þatt in þat same contretħ þ*er* was a husbond', & whenñ he sulde dye, þe devułł come aforñ hym̄ w*ith* a byrnand' stake, and thretid hym̄ þat he sulde þruste itt in at his mouthe. And he wiste neue*r* whi, bod whatt way as eu*er* he turnyd hym̄,
8 þe devułł was eu*er* at þe mouthe oñ hym̄ w*ith* þis stake. So he vmthoght hym̄ what it sulde mene; and at þe laste, he remembrid hym̄ how, oñ a tyme, he had remoud' a stake of þe same mesur & lenthe oute of his awñ feldis into a knyghtis felde þat was nere-
12 hand' hym̄, to enlarge his awñ grond' w*ith*. And þañ whenñ nede cachid' hym̄, he garte his meneya ga take it vp, & sett agayñ whare it stude, & sent vnto þe knyght & p*r*ayed' hym̄ to forgiff hym̄. And þis ansswerd' & said'; "I wote not þ*er*off, bod senñ he was
16 fals to me, latt hym̄ alone to he be wele punysshid'." And eu*er* þe devułł abade stiłł w*ith* [*þe*] stake, & wold' eu*er* hafe putt it in his mouthe. Thañ he sent agayñ vnto þe knyght, & p*r*ayed hym̄ forgiff hym̄ for Godd*is* sake, & he wold' nott. And þañ he send'
20 vnto hym̄ his wyfe & his childre wepand', þ*a*t besoght hym̄ for charitie to forgiff hym̄ þe trispas at he had done vnto hym̄; "for he liffis w*ith* mekułł sorow, and he may not dye or ye forgiff hym̄." And þañ þe knyght said'; "Now I wiłł forgiff, for now I am̄ wełł
24 vengid'." And fro þ*a*t houṙ, ałł þe ferdnes of þe devułł sesid' away fro hym̄. *et* c^o^.

Allexij co*n*fess*o*ris. Infra de Paciencia. iiiii.
Alexandri magni [2]. Infra de sup*er*bia. v. et de
28 morte. ix^o^. et xv^o^. Et de Vindicta. ij^o^.

XLVIII.

Agnetis Virginis et martiris.

We rede in hur m*er*acles how þat þ*er* was a preste þ*a*t s*er*vid' in a kurk of Saynt Agn[es], whilk þat oñ a tyme was hugelie vexid

[1] *After* Agrorum, and, *erased*. [2] MS. magno.

w*ith* temptacion of his flessh; bod becauce þ*at* he wold nott offend allmyghti God, he besoght þe pope þat he wold giff hym lefe to be weddid. And þe pope, considuryng his gudenes & his symplenes, gaff hym a ryng, & bad hym go home vnto a fayr ymage of Saynt 4 Agnes, þat was paynttid in his kurk, & on his behalfe charge hur þat sho sulde suffre hym wed hur. And þe preste come home & chargid þe ymage as þe pope bad [hym]. And onone sho putt furth hur ryng-fynger & p*r*ofird it to hym, & he putt on þe ryng. 8 And [*sho*] drew in hur fynger agayn, And onone alt man*er* of temptacion[1] passid away fro þis preste. And in Rome in hur[2] kurk, at þis day, þe same ryng shewis yitt on hur fynger, & is closid into þe burde agayn. *et* c⁹. 12

Amandi co*nfess*oris. Infra de infante, i.
Ambicio. Ambicioso totus mu*n*dus no*n* sufficit.

XLIX.

Ambiciosi rep*r*imendi su*n*t a sapientib*us*.

We rede how þat on a tyme, ane of þe p*r*ophettis sayd vnto 16 Alexander; "And so wer þat our goddis wolde þ*at* þe statur of þi bodie war like vnto þi covatusnes, All þis werld mott nott resayfe þe; for þan þ*o*u might putt þine one hand in-to þe far side of þe este, & þe toder vnto þe fer side of þe weste. Knowis þ*o*u 20 nott att grete treis, þai er lang in growyng? & yitt þai may be cutt down in ane howr. And he is a fule þat pullis not down frute when þai er moste ripe. Therfor vuise the, þatten when þ*o*u erte att hyeste of þi brawnchis, at þai be nott cutt in sonder 24 & þ*o*u falt down, ffor, as þ*o*u may see, a lion is som tyme meate to smale burdis. And þ*er* is nothyng so stabylt[3], bod vmwhile þ*er* is p*a*rcelt þ*er*in. And if þ*o*u be a god, þ*o*u aght to giff bene*f*ice vnto mortalt folk, & nothyng take fro þai*m*. And if þ*o*u be 28 a man, vmthynk þe alway what þ*o*u erte, for it is grete folie vnto the to thynk so lang of o*þer* folk at þ*o*u forgett þi selfe." *et* c⁹.

[1] MS. temptacid.
[2] *After* hur, hu, *erased.*
[3] Latin MS. cui p*er*iculu*m* no*n* sit ab inualido denique.

Ambicio qu*ando*q*ue* inducit ho*min*em ad p*er*petrand*um* homicidiu*m*. Infra vbi agitur de Archidiacono.

4 Ambiciosi freque*nter* cu*m* confusione frustrantur. Infra vbi agitur de Simonia.

L.

Ambicio inducit ho*min*em ad faciend*um* co*n*uenciones cu*m* diabolo.

8 We rede in þe 'Cronicles of Saynt Siluester' of a pope þat hyght Secundus[1], how furste he was a monke, and þan afterwerd he made homage vnto þe devull, p*ro*mysyng hym to do what þing so he com*m*anddid hym. And þe devull hight hym at he sulde hafe
12 evur what þing so he desyrid; and he spak oft sithis w*ith* þe devull. And evur he encresid so in sciens & in con*n*yng, at Ottonus, at was Emp*er*our, and Rob*er*t, þat was kyng of Frawnce, wer his scolers. So be p*ro*curyng of þe devull, he was made arch-
16 bisshopp of Bononience[2]. Syne he was made a cardinall, and at þe laste he was made pope. So on a tyme as he was spekand w*ith* þe devull, he askid hym how long he sulde liff, and he ansswerd hym agayn & said, vnto he sang mes in Jer*usal*em; and
20 w*ith* þis wurde he was passand glad, & þoght it sulde be long or he sang any mes þ*er*, or yit go thedur in pylg*r*amage. So it happend afterward in þe lentren, þ*at* he said mes in Rome in a kurk þat hight Jer*usal*em; and when he was at mes he
24 hard a grete noyse of devuls, and he fell so seke þat he felid hym selfe þat hym burd dye; and þan, þuf all he war nevur so wykkid in[3] liffyng, ye[*t*] he had co*m*pun*c*cion, & made mekull sorow for his syn. And he besoght God of m*er*cye, & wold not dy in dispayr.
28 And þ*er* he made ane oppyn confession of all his syn befor þe peple, and he com*m*andid þ*at* all þase membris þat he had s*er*vid þe devull w*ith* suld be cutt off, & at þe carcas of his bodie sulde be

[1] For Sylvester II.

[2] For Bononia, = Bologna. MS. Arund. Factus e*st* Ar*chiepisco*pus Re-men*sis*.

[3] *After* in, liffid, *erased*.

put in a carte, & whethir-somn̄-evur at þe cateli led it, at þ*er* it sulde be berid̄; and so þe pepuli did̄. And þai led it in-to þe kurk of [Sai]nt John̄ Lat*er*anenc*is*; & þ*er* it was berid̄. And in tokyn̄ þat almyghti God had m*er*cie of hym̄, hys grafe spryngis als wele 4 smale crusyli bonys as oyle yit vnto þis day[1]. *et* c⁹.

Ambicio inducit ho*min*em ad negandu*m* deum et scripto suo firmare. Infra de Theophilo, vbi agitur de Maria, dei genitrice. 8

LI.

Ambrosij Confessoris.

We rede in 'Historia Trip*ar*tita' how on̄ a tyme, at þe cetie of Cessalonye, þ*er* feli a stryfe betwix þe iudgies & þe comons, to so mekuli att þe comon̄ peple stanyd þe comons to dede. And when̄ 12 Theodosius, þat was Emp*er*our, hard tell[2] hereof, he garte kyli þai*m* þat did no truspas, w*ith* þai*m* at did þe trispas. So on̄ a tyme afterward, when̄ þis Emp*er*our wolde hafe com*me*n̄ in-to þe kurk, þis holie man̄, Ambros, mete hym̄ att þe dure & forbad hym̄ þ*at* he 16 suld com̄ in, sayand on̄ þis man*er* of wise; "O, þ*o*u Emp*er*our! whi knawis þ*o*u nott þi p*re*sumpcion̄ after so grete a hastenes? O, þ*o*u Emp*er*our! att erte a prynce, & hase imp*er*iali power, It semys þe at reson̄ sulde ou*er*-com̄ þi power, & nott þi power 20 reson̄: how dar þ*o*u þ*at* w*ith* þine een̄ hase beholden̄ þi s*er*vand̄ dye, trede w*ith* þi fete opon̄ þis holie paymente? And how dar þ*o*u holde vp þi handis vnto God, þat yitt droppis w*ith* blude þat is innocent? And how dar þ*o*u resayfe þe holie sac*r*ament in bread 24 or wyne, when̄, þurgh̄ þe hastines of þi wurde, innocent blude is wronguslie spylte? And þ*er*for̄, Go þi ways, þ*o*u þat ert bou*n* w*ith* syn̄, and amende þi fawte, & do away þe band att þ*o*u ert bun w*ith*, and þ*o*u may hafe a medcyn̄ to amend̄ þe 28 w*ith*, & þ*o*u wili." And w*ith* þies wurdis þis Emp*er*our obeyid̄ hym̄, & made sorow and went home agayn̄ to his place; & þ*er*

[1] MS. Arund. Et in signum mi*seri*-*cordi*e, sepulcr*um* ipsius, ta*m* ex tumultu ossium qu*am* ex sudore, presa-gi*um* *est* Pape mo*ri*turi, sicut *in* eode*m* sepulcro litteris est exaratum.

[2] MS. *repeats*, tell.

he wepud, & made mekuꝗ sorow, & sayd vnto hym̃ selfe on̄
þis man*er* of wyse; "The kurk is oppyn̄ to þai*m* þat er my
*ser*vandis, & it is sparrid vnto me þat am̃ ane Emp*er*our." And
4 þan̄ ane þ*a*t was maist*er* of aꝗ his knyghtis, þat hight Ruffin*us*,
come vnto Saynt Ambroce and besoght hym̃ to assoyle þe Emp*er*our.
And when̄ Saynt Ambros saw hym̃, he sayde; "O, þou Ruffin*us*!
at was doar & cowncelur of such a dede, þink*is* now no shame
8 to speke agayns þe magestie of almighti God? I lat þe witt, &
þe Emp*er*our com̃ here, I saꝗ forbid hym̃ to entyr into þis holie
place vnto he take his penans for his tyrandrie, and þat done I wiꝗ
resayve hym̃ gladlie." And þis Ruffin*us* went & tolde þis vnto þe
12 Emp*er*our. And þan̄ þis Emp*er*our said; "I wiꝗ go vnto hym̃ at
I may take rightwus penans for myne vnrigh[*t*]wusnes dedis."
So on̄ a tyme he wente agayn̄ vnto þe kurk, and Saynt Amb[ros]
come agayn̄ & forbad hym̃, & said; "whatt penans hase þou done
16 for aꝗ þi wykkednes?" & þe Emp*er*our ansswerd agayn̄ & sayde;
"It longes vnto þe to giff me penans, & it is my parte to obey the,
& do at þou com*m*andis me." And þan̄ he shrafe hym̃ vnto
þis [Am]brosius, & enionyd hym̃ penance. And þis Emp*er*our
20 tuke it so thankfullie, þat for his opyn̄ syn̄ he did oppyn̄ penans.
et c⁹.

LII.

Ambrosij Confessoris.

We rede in 'Historia Trip*ar*tita' how on̄ a tyme, when̄ þis
24 Theodosius þe Emp*er*our come in-to þe wher, þis Ambros co*m*m̃
vnto hym̃ & askid hym̃ what he beheld þ*er*; and he ansswerd
agayn̄ & said, "I come in to behold how cristen̄ men̄ reseyvis
þ*er* sacrament." The[n] Saynt Ambros sayd vnto hym̃, "O þou
28 Emp*er*our! þies inward placis er ordand for prestis; And þ*er*for
go furth, and þ*er* abyde w*ith* other vnto þou be howseld." And
onone þe Emp*er*our did as he bad hym̃." So on̄ a tyme eft*er*ward
þis Emp*er*our went vnto Costantynople, & stude þ*er* in þe kurk
32 w*ith*-owten̄ þe where. And þe bisshopp̄ þ*er* went vnto hym̃
& com*m*aundid hym̃ to go into þe quere. And þan̄ þe Emp*er*our
sayde; "vnnethis yit I may knaw whatt differens is betwix

ane Emp*er*our & a preste, ffor yitt vnnethis hafe I fon̄ þe treuth̄. Notw*ith*stondying I can̄ v*er*elie fynde at my maist*er* Ambros is wurthi to be made a bisshopp̄." *et* c^o^.

LIII.

Amicicia. Amicus verus ecia*m* morti se exponit p*ro* amico.

We rede how þ*at* Pictagoras had ij disciples, & þai was passand gude frendis, & ather luffid' wele other. And þ*at* one hight Damon̄ & þe toder Phicias. So on̄ a tyme Dionisius, þ*at* was a tirand, wolde hafe slayn̄ þe tone of þai*m*, & he þ*at* sulde be deade askid lefe þat he myght go home & ordand' for his wife & his howshold', & he sulde com̄ agayn̄. And þe toder become his borgh̄, & bade behynd' hym̄ in his stede. And when̄ þe day come, þis disciple come nott agayn̄, & þan̄ eu*er*e man̄ demyd' þe toder, þat was his suertie, to dye for hym̄. And þis man̄ at was suertie sayde he dowtid' nothyng þe constance of his frend', and p*r*esent hym̄ befor' þis tyrand, & bad hym̄ do w*ith* hym̄ what he wolde & asoyle hys frend'. And þan̄ þis tyrand' had grete m*er*vayle of his witt, & for his trew frenship̄ he forgaff þai*m* bothe. *et* c^o^.

LIV.

Amici necessitatib*us* ecia*m* est subueniend*um*.

Senec tellis how a philosophur þat hight Archisilus[1] had a frend' þat was bothe seke & pure. And for shame he wold' latt no man̄ witt at he was so. And when̄ þis philisophur vnd*er*stude þis, he callid' þis frend' vnto hym̄, & lete hym̄ witt in p*r*ivatie betwix þai*m* two þat he wolde helpe hym̄, & sulde make hym̄ hale of his sekenes; & he tuke a grete sachell & fyllid it full of money p*r*ivalie, & bande it vnto his side agayns his long in stede of a playstre. And þe tod*er* man trowid' it had bene so. And þis he did to the entent at a[2] man̄ þat is shamefull vnprofitable sulde titter fynde þat he desyrid', þan̄ þat þing att he askid'.

[1] MS. Harl. Archelisas philosophus. MS. Arund. Achesilas.

[2] Latin MSS. vt h*o*mo inutiliter v*er*ecundus.

LV.

Amicicia vera multu*m* est laudabilis.

We rede how þ*at* in þe tyme of Pipinius þat was kyng of France, þ*er* was two childer, and þai war passand like. And þe tone was
4 ane Erle sonn þat hight Auernus, and þe toder was a knyght sonn þ*at* hight Bericanus, whilk þat was bornn vnto Rome for to be baptisid whenn þai war big childre. Not-w*ith*stondyng afor' þ*at*, in a cetie at was callid Luca þ*er* þai war broght vp togedur, þai
8 wer grete felows, & ather luffid other passand' wele; and att Rome þai wer bothe to-gedur baptisid of þe pope. And he namyd þe erle sonn Amelius, and þe knyght sonn Amicus. And he gaff ather of þai*m* a coppp of wud þat was passand like. And þai thankid'
12 hymm & went þ*er* wayes. And þ*er* was betwix þai*m* so grete felaschupp & so grete evynhed of wiłł, at þai wolde neu*er* ete nor slepe bod to-gedur. So onn a tyme þis Amicus hard tełł þ*at* his fadur was dead, & att malicious menn wold' take his heritage
16 fro hymm. And als hastelie als he cuthe, he went vnto[1] his o*per* frend at tełł hym, & he cuthe not fynd hymm. So als sone as þis Amelius ha[rd] tełł at his frend' Amicus fadur was dead, and he went vnto hymm att comfurth hymm, and he cuthe neu*er* fynde
20 hymm. So þis Amicus happend to be lugid at a wurthi mans place, & happend to tarie þ*er*, & weddid þe gude mans dogh*ter*. And þis Amelius soght hymm to ij yere was passid', & þann a pilgremm tolde hymm þ*er* he was, & how he was expulsid' oute of his awnn contre.
24 And þis Amelius doffid' his cote & gaff þis pylgramm, & bad' hymm p*r*ay vnto God "þ*at* I mot sone fynde hymm." And þe same day att evynn, Amicus mett þis pylgramm and haskid hymm if he saw oght þis Amelius. And þis pylgramm ansswerd' hymm agaynn & said',
28 "wharto spirris þou me? Ert þ*ou* nott Amelius att askid me if I saw oght to day[2] Amicus? fforsuth I cann nott wytt, ffor þ*ou* hase changid bothe [þi] hors & þi harnes & also þi felashupp." And he ansswerd' agaynn & say[*d*]; "Nay, I amm not Ameli*us*,
32 bod I am Amicus þ*at* sesis not for to seke hymm." And þe pylgramm

[1] *After* vnto, hymm, *erased.* [2] *After* day, Amelius, *erased.*

tolde hym̄ þat he sulde ſynde hym̄ at Parissh̄. And he went vnto
P*a*rissh̄ & fande hym̄ þ*er*. And þai kissid̄, and wer athir ſayn̄
of other. And þai went in-to cowrte to king Charlis, and onone
þis Amicus was made þe kyng*is* tresurer, and Amelius was made 4
karvur. And þai war fayr yong men̄ & wise and discrete,
and þai war wurshuppid & had in grete dayntie w*ith* evur eman̄.
So on̄ a tyme þis Amicus went & vissytt his wiffe, and tarid w*ith*
hur, & Amelius bade still̄ in þe courte. So it happend hym̄ 8
pr*i*ualie to lie by þe kyngis dogh*ter*, And when̄ he had done
he tolde it in p*r*ivatie vnto ane erle þat hight Arderic*us*, þatt was
sworn̄ to hym̄ to be hym̄ trew frend̄ many day befor̄. And he
went & accusid̄ hym̄ vnto þe kyng. And he said̄ nay to it, & 12
oblissid̄ hym̄ to feght w*ith* hym̄ in þe quarell̄. And þe day was
appoynttid̄ þai*m* be þe kyng at þai sul̄d̄ feght vppon̄. And in
þe mene while Amicus come home, & Amelius tel̄d̄ hym̄ all̄; and
he blamyd hym̄ greteli þ*er*for̄. And on̄ þe day att þai sulde feght, 16
þis Amicus did on̄ Amelius armur & went into þe place for to
feght for hym̄, and our-come þis Ardericus & smate of his head̄;
and þan̄ þe kyng gaff hym̄ his dogh*ter*. And þis done, þis Amelius
went vnto Amicus howse, and þe wife trowid þ*at* it had bene 20
Amicus, and when̄ she wold̄ owder kis hym̄ or hals hym̄, he putt
hur away from̄ hym̄. And herefor sho was passand̄ hevie, and
tolde hur neghburs þe cauce of hur hevynes, & how he wo'd̄ eu*er*-ilk
nyght, when̄ þai lay to-gedur, lay a nakid swerd̄ betwix þai*m* and 24
said̄, & sho lay nere hym̄, he sulde kill̄ hur. And þis done, þis
Amicus & Amelius changid̄ þ*er* clothyng agayn̄, and Amicus went
home vnto his awn̄ howse, and sent Amelius agayn̄; & he wed
þe kynges dogh*ter*. And belife after þis, Amicus happend to wax 28
lepre. And he wex so pure vnto so mekull̄ he was so fowle, þat his
wife and his childre put hym̄ fro þai*m*. So on̄ a tyme he was
so co*m*pulsid̄ w*ith* honger and w*ith* wrich[id]nes, þ*at* he went
vnto þis Erle Amellius[1] place, and þ*er* he layed hym̄ down̄ befor̄ 32
þe ya[tt], & knokkid w*ith* his tables as lepre men̄ duse. And
þe Erle hard̄, & sent hym̄ brede and flessh̄ & a drynk in þe copp̄
þat þe pope gaff hym̄ at Rome. And þe man̄ at broght itt putt it

[1] *Under* Amellius, Avellius, *erased.*

oute of þe erle copp̄ into þe lepre mans copp̄; & hym̄ thoght
þat þase coppis wer passand like, and went in & tolde þe Erle how
at þis lepre man̄ had a copp̄ þat was passand like his copp̄. And
4 he garte feche hym̄ in to hym̄; & Amicus tolde hym̄ all̄ þe[1] proces
how þat it had happend̄ with hym̄. And þis Erle & his wife
wepud & made mekyll̄ sorow for hym̄, & hight hym̄ þat he sulde
hafe gude enogh̄ whils þat he lyffyd̄. So on̄ þe night after, as
8 þis Amicus lay in his bed, þe aungell̄ Gabriell̄ apperid vnto hym̄,
& bad hym̄ byd̄ Armelius sla his two sonnys at he had, & sprenkle
hym̄ with þe blude of þaim, & he sulde be hale of all̄ his lepre:
and he did so. And when̄ he had tolde hym̄ he was passand
12 hevye. Neuer-þe-les he remembrid̄ of þe faith̄ & gude treuth̄
at he had done vnto hym̄, and he come vnto þe bed þer his childre
lay, & with grete wepyng & mornyng he drew his swerd̄ & tuke his
childre and hedid þaim. And he put þer bodies & þer hedis
16 to-gedur in myddest þe bed̄, & coverd̄ þaim and gaderd̄ þer blude
in a vessell̄, & come to Amicus þer he lay & al by-sprenkled̄ hym̄
þerwith, and̄ said in þis maner of wise; "Diuine Iesu Christe,
qui fidem hominibus servare precepisti, et leprosum verbo sanasti,
20 þis my trew felow vuchesafe to hele of his lepre, for whose luff
I was not ferd̄ to shed̄ my childre blude." And onone he was
clensid̄, & þis Amelius cled hym̄ in his beste clothyng. And
all̄ þe bellis in þe place rang be þer one. And þis cowntes askid̄
24 whi þai rang & þer cuthe no bodie tell̄ hur. So þis Erle with
grete murnyng & sarow went into þe chawmre agayn̄, þer he
had slayn̄ his childer, & he fande þaim ligand̄ in þe bed̄, laykand̄
samen in als gude quarte as evur þai wer. And þer was abowte
28 bathe þer nekkis ij cerkles as þai had bene ij rede thredis. And
þan̄ he was fayn̄, & went vnto his wyfe & tolde hur all̄ þe proces,
how at it had happend̄ hym̄. And fro thens furth̄ bothe he & sho
liffid in chastitie. And a fend̄ vexid̄ so Amicus wife, þat onone[2] he
32 made ane ende of hur. And be strenth of þis Erle, þis Amicus went
in-to þe contre þer he dwelte, & ouer-com̄ it & made it to be subgett
vnto hym̄; & þer he liffid̄ many day in a holie life, & þan̄ afterward̄
be proces of tyme, Amelius & Amicus dyed bothe, and wer berid̄

[1] MS. *repeats*, þe. [2] MS. ononone.

in placis far in sondre. So not-*with*stondyng, afterward' be grete m*i*racle, þai wer bothe fun̄ in[1] a grafe ligand' for þ*er* trew luff. *et c*ᵒ.

LVI.

Amici semp*er* [mutua*m*] debent s*er*uar*e* honestatem. 4

Valerius tellis how þat þ*er* was ij frendis, and þe tone desyrid' þe toder to do for hym̄ ane vnrightwus thyng. And he wold' not do itt for hym̄. And þan̄ he said' vnto hym̄; "what is þi frenship̄ wurth vnto me when̄ þou will̄ not do for me at I pray þe?" And 8 he ansswerd' agayn & said, "what p*r*ofett*is* þi frenship̄ vnto me, when̄[2] þu desyris me for to[3] do for þe þat þing þat is vnhoneste, and agayn my treuthe?" *et c*ᵒ.

Amicu*m* mala de amico dixisse no*n* est de facili credendu*m*. Infra vbi agitur de credere. 12

LVII.

Amicus Debet p*r*obari ante necessitatem.

We rede how som tyme þ*er* was ij m*er*chandis in Egipte, þe tone of Egipte and þe toder of Baldac[4], þat know wele athir other be 16 þ*er* name, & luffid' passandlie wele to-gedur. & þis Marchand' of Baldac come into Egipte, & þe m*er*chand' þ*er* reseyvud hym̄ thankfullie, and a grete while he festid hym̄ & all his meneya. So when̄ a sennett was passid', þis m*er*chand' of Baldac happend to fall̄ 20 passand seke, And þai went & gatt hym̄ lechis; and a leche felid' his powce[5] & lukid' his watir, bod he cuthe fynde no sekenes in hym̄. So at þe laste he oppynd' his harte p*r*ivalie vnto þe gude man̄ of þe howse, & tolde hym̄ how þ*at* all his sekenes was for luff of 24 a maydyn̄ þ*at* þis m*er*chand' of Egipte had in his howse, becauce he wold' wed hur vnto his wife. And when̄ þis m*er*chand' wuste at it was herefor, he gaff hym̄ þis mayden̄ vnto wife, and gaff hym̄ a grete dele of gude w*ith* hur. And when̄ he had wed hur, he 28 tuke hur & all̄ his meneya & wente into his awn̄ contre. So be

[1] MS. &.
[2] MS. *repeats*, when.
[3] MS. *repeats*, forto do.
[4] MS. Waldac; Harl. MS. Daldac; Arund. MS. Baldac.
[5] MS. pownce.

*pr*oces of tyme after, it happend þis m*er*chand' of Egipte to lose his gudis & to wax passand pure, to so mekull þat he come vnto þe contrey of Baldac bothe nakid & hongrie on ane evyneng, and þ*er* wold' no man luge [*hym*]; & he went & layde hym down in a kurk porche. So þ*er* happend' þ*a*t evynyng in þe town a man to be slayn, & no man wiste who did itt. And þe men of þe town rase up & soght þis mans queller, & þai*m* happend' to fynd' þis man likkand' in þe kurk porche. And when þai had fon hym, þai said all þ*a*t it was he þat did þe dede; and he g*r*auntid at he did itt, þuff all he did it nott, beyng in will to end his pou*er*tie w*ith* dead. And þai tuke hym & putt hym in p*ri*son þat nyght, & on þe morn þai had hym vnto þe galos att hang hym. And þis o*þer* m*er*chand' þat was his frend' come w*ith* many o*þer* to se hym dede. And when he saw hym, onone he knew what he was, and þan he said'; "Leve, ye dampe ane Innocent, ffor I slew þe man my selfe & not he." And þai[1] take hym & lete þe toder go. And a lurdan, at did þe dede, stude emang o*þer* men & saw, & he remordid' in his conciens & said'; "Nowder of þies two did itt, I did it my selfe." And þan þai lete þe toder go & tuke hym. And þe iudgies had grete m*er*vell here-off, And tuke þai*m* all iij, & had þai*m* vnto þe kyng. And onone þai tolde hym all þe p*r*oces; and becauce of þ*er* treuth he p*ar*dond' þai*m* ilkone. And þan þis m*er*chand' of Baldac p*ar*tid' his gudis evyn in two, and gaff it vnto þis pure m*er*chand', & he tuke it & went agayn into his awn contrey, and afterward' was als riche as eu*er* he was.

LVIII.

Amicus in necessitate p*r*obatur.

We rede how þ*er* was a man in a contrey þat was takyn & had to þe kyngis cowrte, & sulde die. And he come vnto a man þat he luffid' passand'[2] wele, & p*r*ayed hym to helpe hym in þat grete nede; [*and he said vnto hym*][3], "I hafe o*þer* frendis at I luff als wele as I do the, & þ*er*for will nott go w*ith* the, bod I sall giff þe a garment to happ þe w*ith*." And þan he mett [with] a secund' frend' þat he luffid' bettir, & he prayed' hym to go w*ith* hym & helpe

[1] MS. þan. [2] MS. passid. [3] Latin MSS. qui dixit.

hym̄; & he said' he wold' go w*ith* hym̄ a little way, bod he myght not tarie, he wold' co[m] sone agayn̄. And þan̄ he mett w*ith* his thrid' frend', þat he luffid' bod litill, and w*ith* grete shame he prayed hym̄ to helpe hym̄. And he ansswerd' agayn̄ & sayd'; 4 "I hafe y[it] in my mynde a little gude turn̄ at þ*ou* did me w*ith* vsurie, and yitt I sall reward t[he], ffor I sall putt my sawle for þi sawle." Frendis! ye sall vnderstond' þat þis ffurst frend' is we[*r*]ldly possessions, whilk þat when̄ we dye giffis vs bod a wyndyng clothe 8 to lap vs in. And þe second' frend' is owr kynsmen̄ and our frendis, þat[1] gase w*ith* vs vnto we com̄ att owr grafe. And þe iij frend' is almighti God', whilk þatt putt bothe His life & His sawle for His frendis when̄ He suffred' His passion̄. 12

LIX.

Amicus ecia*m* p*ro*pt*er* necessitatem debet p*ro*bari.

We rede how þe fadir taght his son̄ for to prufe his frende, & saide; "Take & sla a calfe & lay it in salte. And when̄ þi frende com*m*ys vnto the, tell hym̄ þ*at* þ*ou* haste slayn̄ a man̄, 16 & pray hym̄ for to go berie hym̄ p*r*ivalie 'þat þ*ou* be not suspecte, nor I nowder; And so þ*ou* may safe my life.'" And his furste frend' at he come to & tolde þis matier ansswerd' hym̄ & said'; "Nay, bere hame þe deade man̄ w*ith* þe, for he sall not com in my 20 howse; ffor as þu hase done sall þ*ou* ansswer, for me." And so he went fro frend' to frend', & ilkone ansswerd hym̄ in þis wise. And þan̄ he come vnto a frend' of his fadurs, telland hym; And he bad hym̄ go bere hym̄ in-to his howse, and said' he sulde do it & kepe 24 it p*r*ivay enogh. And he sent oute his wife & all his howse meneya, and wente & grufe it hym̄ selfe. And when̄ þat he had done, he told' hym̄ all how he had done, & þankid' hym̄ for his kyndnes.

LX.

Amicis ecia*m* delinquentib*us* est p*ar*cend*um*. 28

Valerius tellis how att þ*er* was a tyrand in Athens, & he had a fayr doght*er*. And þ*er* was a yong felow þat luffid' hur wele and wold' hafe had hur to his wife. So on̄ a tyme hym̄ happend

[1] MS. *repeats*, þat.

to mete hur in ane oppyn̄ place, and befor̄ hur modir he kissid̄ hur. And þe wyfe went & tolde þis tyrant hur husband̄, & walde hafe garte smyte of his hede. And þis tyrand̄ ansswerd̄ agayn̄ & said; 4 "If we sla þai*m* þat luffis vs, what sulde we do w*ith* þai*m* att hatis vs?" And þus he ansswerd̄ manlie, & þoght for luf þat þis yong man̄ had vnto þis dogh*ter* of his, þat[1] he luffid̄ hym̄ agayn̄ & wolde not suffre hym̄ hafe none ill.

LXI.

8 Amicis ecia*m* Conuicia et obprobria int*er*du*m* su*n*t condonanda.

Valerius tellis how that þ*er* was a tyrand̄ þat on̄ a nyght satt att supper w*ith* a man̄ þ*at* hyght Crasippus. And as þai fell at 12 supper þai fell att varyans. And þis Crasippus was so angrie and flate so, þ*at* þe frothe sprang at þe mowthe of hym̄, becauce he mot not venge hym̄. Neu*er*-þe-les þis tyrand̄ suffred̄ hym̄ becauce he was in his howse. And on þe morn̄ when̄ he was comm*e*n̄ vnto 16 hym̄ selfe, he com vnto þis Crasippus & tolde hym̄ soberlie of his anger, and forgaff hym̄ itt.

Amici mors debet pacient*er* tolerari[2]. Infra de morte, xiiij.

LXII.

20 Amici falsi multa p*ro*mittu*n*t que no*n* implent.

We rede in 'Libro de dono Timoris' how þ*at* þ*er* was a nygromansier, and he had a dissiple; And he fenyd̄ hym̄ þat he luffid his maist*er* passyng wele. And he beheste his mast*er* mekle þing and 24 he wolde helpe att he war riche. And his maist*er* thoght to prufe hym̄, whethir he said̄ treuth or noght. And be his enchawntment*is* he garte hym̄ thynk at he was ane Emp*er*our. And when̄ it was lattyn̄ hym̄ witt þ*at* þ*er* was mekull lande voyd̄, hym̄ þoght his 28 maist*er* come vnto hym̄ and p*r*ayed hym̄ to be myndefull of his

[1] MS. yit. [2] So in the Latin MSS. The English MS. has, tollari.

*pro*mys, and at he wolde giff hym̃ som̃ lande. And he ansswerd̃ agayn̄ & askid̃ hym̃ what he was, & said̃ he knew hym̃ noght. And his maist*er* said̃; "I am̃ he þat gaff vnto you all̄ þies gud[is]; and becauce now ye ken̄ me noght, Now I sall̄ take all̄ away fro you." And w*ith* þat he v[a]nysshid̃ his enchawntement, & þ*er* was oght nott lefte of all̄ þat hym̃ þoght he saw. In like wise will̄ God do vnto riche men̄ þ*at* whils þai er pure p*ro*myssis enogh̄ vnto Almighti God̃, and when̄ þai er riche, þan̄ þai will̄ not ken̄ nor giff Hym̃ noght, þat is to say, giff noght for His sake. *et* c° ad libitu*m*.

Amici su*n*t m*u*lti ficti [1]. Infra vbi agitur de fidelitate.

LXIII.

Amor Castus in om*n*ib*us* est laudandus.

We rede in 'Vita Beati Lupi' how he had in his howse a holie virgyn̄ þ*at* was his p*re*decessur doghter, & he luffid̃ hur passandli wele, and his howsold̃ bakbate hym̃ þ*er*for̃. So on̄ a tyme, befor̃ þai*m* all̄, he tuke hur abowte þe nekk & kyssid̃ hur, & said̃ vnto þai*m* on̄ þis man*er* of wise; "Other mens wurdis sall̄ neu*er* noy a man̄, how þ*at* evur þai say, whome þat his consciens fylis noght." For he luffid God aboue al thyng, and so wiste he wele þat sho did̃; and þ*er*for̃ he luffid̃ hur w*ith* a meke mynde.

LXIV.

Amor carnalis p*er*u*er*tit in ho*m*i*n*e fidem.

We rede in 'Vita S*ancti* Basilij,' how þ*er* was a wurthi man̄ þ*at* had a fayr doghter; and he had a yong boy vnto his s*er*vand̃. And he luffid̃ þis damysell̄ so hartlie wele þ*at* he was in poynt to dye for hur. So he went vnto a nygromansier and agreid̃ w*ith* hym̃ þ*at* he sulde gett hym̃ þe luff hur. And he, evyn̄ befor̃ þis yong felow, raysid̃ a grete meneya of fendis, and þe grete fende said̃ vnto hym̃; "And þ*ou* will̄ at I fulfill̄ þi will̄, make me

[1] MS. facti, but Latin MSS. ficti.

a wrytyng w*ith* þi hand[1] þ*at* þou forsakis God & þi cristendom̃, &
at þou sal be my s*er*vand, and for to dwell w*ith* me for evur." And
he grawntid þ*er*to, and wrote it & delyverd it vnto hym̃. And þis
4 done, þir fendis made þe harte of þis maydyn so for to kyndell
in þe luff of þis [boy][2], to so mekull sho fell on hur kneis befor hur
fadur & cried on hym̃ & said; "Hafe m*er*cie on me, fadur! for
I am̃ hugelie trubled for þe luff of suche a yong man, and þ*er*for I
8 p*r*ay you latt me hafe hym̃ to husband, or els I mon dye." And
when hur fadur hard þis, he said: "Alas! what is happend vnto
my doght*er*? I purposid to hafe marid þe w*ith* a wurshupfull
man, and þou erte streken in þe luste of a yong lad." Neu*er*-
12 þe-les be cownceil of his frendis, he lete hym̃ hafe hur, & gaff hym̃
a porcion of his gudis w*ith* hur. And when þai had bene wed
a while, sho pursayvid þat he wold nowder sayn hym̃ nor com̃ into
þe kurk to here no dyvyne s*er*ves. And þe neghburs trowid at he
16 was not cristend; and sho went & tolde hym̃. And he said þai
lyed, and sho said þat sho wold not trow hym̃ bod if he wolde
go w*ith* hur vnto þe kurk on þe morn. And þan he saw þat
he myght no langer kepe it cownceil, and told hur all how þat
20 it had happend hym̃. And sho made mekull sorow, and went vnto
Saynt Basyll & tolde hym̃. And he askid hur husbond if he wold
reverte agayn to Criste; and he sayde þat he wold full fayn,
bot he myght nott; "for I am̃ sworn vnto þe devull and hafe
24 denyed Criste, & hafe written my dede þ*er*off & delyverd it vnto þe
devull." And þan þis Basilius told hym̃ þ*at* God was m*er*cifull, &
if he wold shrife hym̃ of his syn & do his penans þ*er*for, þat
God wold forgiff hym̃. And he tuke hym̃ and blissid hym̃ w*ith* þe
28 cros, & put hym̃ in a howse be his one in grete penance xlti dayes.
And in þe mene while þ*er* was harde grete crying of fendis þ*at*
apperid vnto hym̃, bod ilk day þis Basilius come vnto hym̃ and
comfurthed hym̃. And eft*er* þis he tuke hym̃ befor all his clergie
32 & þe pepull, & had hym̃ vnto þe kurk. And þe devull come þat
all men might se, & wold hafe taken hym̃ fro hym̃, and þis yong
man cried & said; "holie fadur! helpe me!" And þan þe devull
said at all myght here; "Basyll, þou duse me wrong; for I come

[1] MS. *repeats*, writing, *here*. [2] MS. maydyn.

not to hym̄, bod he come to me, & forsuke Criste, & was sworn̄ vnto me. And þ*er*-of I hafe his writyng in my hand'[1]. And Saynt Basiłł & his[2] clergie sett þ*aim* down̄ & made þ*er* p*r*ayer for hym̄, & sodanlie þis chartyr fell down̄, & þis holie man̄ tuke it vp̄ in his 4 hand & opynd' it & shewid' it vnto þis yong man̄, & askid hym̄ if he kend itt. And he said; "ya, sur, for I wrote it my selfe." And he burnyd' it & had hym̄ vnto þe kurk̄, & delyvurd' hym̄ vnto his wife, & bad hym̄ be a gude man̄; & so he was evur after. 8

Ama*n*te*m* carnalit*er* expedi*t* elongare. Infr*a*, Clement*is* in p*r*incipio.

Amor carnalis ecia*m* magnor*um* adiutoriu*m* requirit. Infra vbi Agitur de arte magica, ij. 12

Amor carnalis ecia*m* p*r*opinquis no*n* p*a*rcit. Infra de co*n*tricione, iij *et* vj.

Amor carnal*is* Cr*is*tianos Iudeis coniu*n*gi fac*i*t. Infr*a* de cont*r*icione, iiij. 16

Amor carnalis ho*min*em qu*ando*que p*er*iculo expon*i*t. Sup*r*a de Amicicia, viij.

LXV.

Andree Ap*ost*oli.

We rede in[3] 'Libris Lombardor*um*,' how som tyme þ*er* was ane 20 olde man̄ of lxxx[4] yere olde. Ande on̄ a tyme he sayde vnto Saynt Andrew þe apostiłł, þ*at* ałł þe tyme of his life he had vsid' evur lichorie. And Saynt Andrew prayed' vnto God for hym̄ þat he myght be delyverd' þ*er*off; & so he was a while[5], bod onone 24 he turnyd agayn̄ vnto þe syn̄ as he was wunte to do. Not-w*ith*-stondyng he bare opon̄ hym̄ a eua*n*ge[ll] wretten̄. So on̄ a tyme he come vnto þe bordelhouse to fulfiłł his luste, and onone a com*m*on̄ wom*m*an̄ mett w*ith* hym̄, & said' vnto hym̄ in þis man*er* 28 of wise; "O! þou olde man! go þi ways! go þi ways! for þou

[1] MS. *repeats*, þerof.
[2] *After* his, maydyn, *erased*.
[3] Harl. MS. ex lege Lombardic*is*. *For* 'Legenda Lombardica.'
[4] *After* of, xl, *erased*.
[5] MS. has also, onone he fell þ*er*to, at the foot of the page.

arte þe Angeꝫt of Godꝫ. And þ*er*forꝫ tuche me noght, ffor I se vppon
þe many m*er*vaylis." And þan þis olde man, beyng astonydꝫ
gretelie w*ith* þis comon wom*m*an language, remembredꝫ how þat
4 he had vppon hym þe evangeꝫt. & þan he went agayn vnto
Saynt And[*r*]ew & tolde hym aꝫt, & p*r*ayedꝫ hym to p*r*ay for hym.
And þan Saynt Andrew wepid for hym & saydꝫ; "I saꝫt [no]
meate eate vnto tyme I know if ourꝫ Lordꝫ wiꝫt hafe m*er*cie of þe or
8 noght." And so he lay in [h]i[s] p*r*ayers & fastid v dayes.
& þan þ*er* come vnto Saynt And[r]ew a voyce þat saydꝫ; O! þou
Andr[ew]! our Lordꝫ hase g*r*auntidꝫ þe att þis alde man sal be savidꝫ.
Bod as þou w*ith* fastyng hase made þe lene, Right so muste hym
12 chastes his flessh w*ith* fastyng if he sal be savidꝫ." And so he did,
& fastid sex dayes brede & watir, & eft*er*wardꝫ sex monethis; &
afterwardꝫ he was a gude man, & decesidꝫ in gude life. And þan
þ*er* come a voyse vnto Saynt Andrew & saidꝫ; "Be þi holie p*r*aye*r* [1],
16 Nicholas þat I had loste hafe I getten agayn."

LXVI.

Andree Ap*ost*oli.

We rede on [*a*] tyme how a yong man saidꝫ vnto Saynt Andrew in
p*r*ivatie; "My mod*er* on a tyme þoght me passand fayr, & desyridꝫ
20 me to hafe att do w*ith* hur. And when sho saw þat on no wise I
wolde consent vnto hur, sho went vnto þe iudgies of þe law &
accusidꝫ me to þai*m* þat I had done it w*ith* hur. And þ*er*for I [2] p*r*ay
þe" he saidꝫ, "to p*r*ay for me, at I be nott wrongoslie putt to deadꝫ [3].
24 Not-w*ith*stondyng me had levur suffer to take my deade wronguslie,
þan [4] for to hafe corrupte my [5] moder." So on a day þis yong man
was broght vnto þe bar befoꝫ a iudge, and Saynt Andrew felowidꝫ
hym thedir; and þe moder stude furthe & accusidꝫ hur son fellie,
28 saying þat he woldꝫ hafe lyen by hur. And þis yong [*man*] stude
stiꝫt & spak no wurde. Than Saynt Andrew spak vnto þe moder
& sayde; "O! þou crowelleste of wom*m*en! be þi fals [6] luste, þow
wolde distroy þine awn son." And þan þis moder saydꝫ vnto

[1] MS. pray.
[2] MS. he.
[3] MS. *repeats*, wrongoslie.
[4] MS. þat.
[5] *After* my, br, *erased*.
[6] *After* fals, þ, *erased*.

þe iudge; "Sur, whem my som wold' hafe done þis dede *with* me, & I had avoydid' hym, þam he went vnto þis man." And þam þe iudge wex wrothe, & com*m*andid' þis yong man to be put in a lym sekk, enoyntyd' *with* pykk & tar, & so to be castem in 4 a depe watir; and he com*m*awndid' att Saynt Andrew sulde be put in p*ri*som. And þis done, Saynt Andrew knelid' dowm & made his p*r*ayers, & sodanlie þ*er* fell a grete thondre & ane erd-quake, & smate dowm eu*er*ilk a man vnto þe erth. And þis wom*m*an 8 was burnyd' to dede *with* a thondre-bolte, & fell dowm to assh. And þam Saynt Andrew made his p*r*ayer agaym, & all sesid'; and þus þe iudge & all þ*at* wer aboute wer tornyd' vnto þe f[aith].

LXVII.

Andree Ap*ost*oli. 12

We rede how om a tyme þe devull apperid' vnto a c*er*taym bisshopp[1] þat had grete devocion vnto Saynt Andrew, in form & lyknes of a fayr maydem, & said' vnto hym om þis man*er* of wise; "Sur, I wulde be shrevem at you & at no noder." & 16 þis bisshop g*r*auntid', not-w*ith*stondyng it was agayns his will. And þam sho sett hur dowm & said'; "Sur, I am yong & passand' fayr, as ye may se; and I am a kyngis dogh*ter*, and my fad*er* wolde hafe marid me vnto a wurthi p*r*ince, and I am fled away & 20 wold' not hafe hym, becauce I had avowed' my virginitie vnto almighti God'. And becauce I harde tell of your halines, þ*er*for I am com*m*em vnto you for refute." Tham þis bisshopp had grete m*er*vayle of hur fayrnes & hur gudelie language, & sayd vnto hur; 24 "Dogh*ter*, I latt þe witt for þi gude entent, þ*at* what at evur I hafe sall be þine; and I p*r*ay þe þis day for to dyne *with* me." And þam sho ansswerd' hym agaym & said'; "Nay, holie fadur, desire it nott, nor pray me not þ*er*to, þ*at* no suspecte rise betwix 28 vs þ*at* myght hurte þi gude name and þi fame." And þis bisshopp ansswerd hur agaym & sayd; "We sall not be be our one, & þ*er*for þ*er* sall no suspecion ryse of vs." So þis bisshopp went to meate, and þis wom*m*an was sett enence hym in a chayre. And all 32 þe meat-while þis bisshopp beheld' hur, & had grete m*er*vayll of

[1] MS. *repeats*, vnto a bisshopp.

hur fayrnes ; & sho p*ur*ceyvid' þis, & encresid' hur fayrenes ay more
& more, vnto so mekle at þis bisshopp̄ was wowndid' gretlie in his
harte w*ith* flesshlie luste, vnto so mekle þat he thoght to aske hur
4 if sho wulde latt hym̄ ly by hur. And þan̄ sodanlie þ*er* come
vnto þe yate a pylgram̄, & knokkid' & askid meate for Godd*is* sake.
Than̄ þis wom*m*an̄ desyred' þe bysshopp̄ þat he sulde hafe no
meate vnto at he had' essoynyd' iij questions þ*at* sho suld' ask hym̄.
8 And þe furste question̄ was þis, What was þe grettest m*er*vayle &
fayrest þing þ*at* evur God made in leste rowme ? And a messang*er*
come vnto þe pylgram̄ & askid hym̄ it ; and þe pylgram̄ ansswerd'
agayn̄ & sayd', þat it was þe dyu*er*sitye & fayrnes of a mans vysage ;
12 " ffor & all̄ men̄," he said', " war sam*en*, þat was fro þe byggynyn̄g of
þe werld' vnto þe endyng, yit ij sulde nott be fon̄ to-gedur þat war
lyke in visage in all̄ man*er* of thyng ; & all̄ þe wittes of a man̄
is sett in þat litle rowm̄." So þis messang*er* come in & told' þe
16 bisshop̄, & he & all̄ men̄ sayd' þe pylgram had ansswerd' well̄.
And þan̄ sho sent hym̄ a noder question̄, and þat was þis ;
[1] Whether was hyer heven̄ or erthe ? And he ansswerd agayn̄ &
sayde[2] þat erth was hyer þan̄ hevyn̄, " quia in celo emp*i*rio ibi
20 est corpus Chr*isti*, q*uo*d est sup*er* omnes celos." And when̄
þe messanger come w*ith* þis, sho said' þatt sho sulde sende hym̄
a war question̄ þan̄ owther off þe tother was, and þat was þis;
How far space it was betwix hevyn̄ & erth ? And þan̄ he ansswerd'
24 agayn̄ & said' ; " He þat sent þe vnto me knowis þ*at* bettyr þa*n* I
doo, ffor I fell̄ neu*er* fro hevyn̄ to erthe, & he fell̄ fro hevyn̄ vnto
l.ell̄ þ*at* is vnd*er* þe erth, & þ*er*for he mett itt ; ffor þ*at* wom*m*an̄ at
bad þe spyr̄ me þies questions is þe devull̄, þat putt hym̄ in lyknes
28 of a wom*m*an̄." And when̄ þe messanger harde þis, he had grete
wunder, and went in & befor all̄ men̄, & told all̄ as he bad hym̄.
And all̄ att was aboute had grete m*er*vayle, and sodanlie þe devull̄
vanysshid' away w*ith* a grete thonder & a levenyng ; and þe bisshop̄
32 & all̄ þe felowschip̄ saynyd' þai*m*, & onone it cesid'. Than̄ he garte
send furth[3] to seke þis pylgram̄, & þ*er* cuthe no man̄ fynd' hym̄.

[1] Lat. MSS. vbi terra est altior celo? Ille autem respondit; "In celo empireo, vbi corpus Christi."

[2] *After* sayde, & he said', *erased.*

[3] *After* furth, þis, *erased.*

Than þis bisshopp̃ come vnto hym̃ selfe, & had grete sorow for þe temptacion̄ þat he was fallen̄ in, & shrafe hym̃ þeroff & tuke his penans þerfor̄. And afterward̄ he had knowlege be revelacion̄, þat þis pylgram̃ was Saynt Andrew. And fro thyne furth̄, evur after whils he liffid̄, he had more devocion̄ vnto Saynt Andrew þan̄ he had befor̄.

LXVIII.

Angelus. Angelis fetent peccata hominum.

We rede in 'Vitis Patrum' how, on̄ a tyme, ane angell̄ in a mans lyknes come & went with ane hermett a grete way. So þaim happend̄ com̃ be a caryon̄ þat had liggen̄ dead̄ many day, & it stynkid̄ ill̄; and þis hermett helde his nece, at he sulde nott fele savur þerof. And þis aungell̄ askid̄ hym̃ whi he helde his nece, and he ansswerd̄ hym̃ agayn̄ & said̄; "Pecauce I may not fele þis savur." And þai went on̄ furth̄, & onone þai mett a fayr̄ yong man̄ cled in gay clothyng, þat had a fayr garland̄ on̄ his head, þat rade opon̄ a gay hors in a sadle all̄ of gold̄ & sylver. And when̄ þai wer a gude way fro hym̃, þis angell̄ in a mans liknes stoppyd his nease-thrillis. And when̄ þis hermett saw, he had grete mervall̄ þerof, & said̄ vnto hym̃; "whi stoppis þou þi nece so, & stoppid̄ þaim nozt right now?" And he ansswerd̄ agayn̄ & said̄; "yone yong man̄ þat is so prowde & full̄ of syn̄, stynkis mor̄ vglie in þe sight of God & all̄ his aungell̄, þan̄ done all̄ þe carion̄ of þis werld̄ in syght or felyng of crysten̄ men̄." *et c°.*

Angelus accusat peccatores. Infra de fideiussor[*e*]. ij.

LXVIII *a.*

Angelus actus nostros dinumerat.

As we rede of ane hermett þat had a cell̄ far fro þe watir. *et c°.* Vt infra de laborare, ij.

LXIX.

Angelus a morte corporali liberat.

Cesarius tellis how þer was a damysell̄ in a chylde liknes þat went in felowshup̄ w[ith] a thefe be þe way, & wiste nozt what he

was. & þis thefe gaff hur to bere a paghald of gere þat he had stolñ. So it happend at þe meñ att aght þis gude folowid after þis thefe, & onone as he hard noyse of rynyng of þaim, & he gatt
4 away, & lete þis damysell alone with þis stolñ gude. And þis childe was takyñ with þis thifte & demyd to be hanged; & whenñ sho cuthe gett no skosacioñ to helpe hur with, bod at sho trewid vereli[e] to dye, sho shrafe hur vnto þe preste & tolde hym̃ all þe
8 proces. So þai went & soght þis thefe in þe wud & fande hym̃, & tuke hym̃; and whenñ he was takenñ he[1] alegid for hym̃ selfe, & said þat þis paghald was not of his, & þerfor he said þat þai at þe stolñ gude was fun with sulde suffre þe penance. And
12 þus he alegid þat þe childe sulde be dede & not he. So be cowncell of þe preste, þer was broght furth a hote yrñ to prufe þe treuth with; and þis damysell tuchid þis hote yrñ & hur hand was nothyng byrnyd. And whenñ þe thefe tuchid itt, his hand was
16 grevuslie burnyd, and so þe thiefe was hanged & þe maydeñ delyverd. So þe kynsmeñ of þis thieff wex wrothe with þis, and tuke downñ þis thieff, & hanged vp̃ þis damysell. And onone þer come ane aungell & helde hur vp̃, so at sho felid no grevans bod a
20 grete swettnes, & hard a passand swete melodie, in þe whilk it was tolde hur þat a sister saule of hurs, þat hight Agnes, was had vnto hevyñ, and at sho suld at ij [*yere*] ende after folow hur. And þer sho hang ij dayes; & þañ hirdmeñ trowid at sho had bene dead, &
24 cut downñ þe rape & went sho sulde hafe falleñ downñ; bod scho was sustenyd with ane angell & lattyñ downñ be little & litle, vnto sho stude evyñ opoñ þe erth. And þañ þe aungell sayd vnto hur; "Now erte þou fre; Go whethur þou will." And sho said sho
28 purposid go vnto þe cetie of Veroñ[2]; & onone with-in a stownde sho was sett nere þe cetie of Veroñ[2], & þañ þe aungell told hur þat sho was with-in iij myle of þis cetie. And þis happend att þe cetie of Auguste, & þat is vij day iorney fro Veroñ[2].

32 Anima purgatur in loco quo peccauit. Infra de pena. Anima punitur cum persona cum qua peccauit. Infra de penitentia *et* Purgatorio.

[1] MS. le. [2] *For* Verona.

A*ni*m*e* aliqu*ando* ab amicis iuvantur. Infra de apostata, iij.

A*ni*m*a* punitur s*ecun*d*u*m qualitatem p*eccati*. Infr*a* de purgatorio. 4

Animosus debet esse miles in bello. Infr*a* de milite, vj.

LXX.

Annu*n*ciacio Dom*ini*ca.

The feste of þe annu*n*ciacion of our ladie aght to be had in 8 grete reu*er*ens, & to be wurshuppid w*ith* grete devocion; and opon þat day aght þe Ave Maria ofte to be said, as we rede of a knyght þat was a passand ryche man, not*with*stondyng he went & made hym a monke in þe Ceustos ordur. And þuf att he cuthe 12 no l*ett*re on þe buke, yit for his hy burthe[1] he was taken in & putt emang monk*is*. And a maist*er* was delyverd vnto hym to lern hym on þe buke; and he cuthe lern hym no thyng bod þies ij wordys, Ave Maria. And þat he was evur h*ar*pand on, to so 16 mekill þ*at* whid*er* as eu*er* he went, or what thyng som evur he did, he was evur sayand Ave Maria. So at þe laste hym happynd to dye, & was berid w*ith* other monk*is*; and þ*er* sprang oute of his grafe a fayr lelie, and on evur-ilk a lefe þ*er*off was wreten, Ave 20 Maria, w*ith* golde l*ett*res. And þe monk*is* ran þ*er*to & grufe down in his grafe to þai[2] fande þe rute of þe lelie, & þai fand how it sprang furth of his mouthe. And be þat þai vnderstude þat he said þase ij wurdis, Ave Maria, w*ith* grete deuocion. And þ*er*for 24 our ladie wold lat þai*m* hafe knowlege.

LXXI.

Ave Maria dict*um* deuote lib*er*at ho*min*em de potestate diaboli.

We rede how som tyme þ*er* was a knyght þat was a thieff, and 28 vsid forto rob men be þe way. So on a tyme þ*er* come be þe way a man of religion, and onone he was taken w*ith* þis knyghtis men,

[1] MS. *here repeats*, yit. [2] MS. þe.

þat was thevis. And whe̅n þai had take̅n hym̅ he prayed̅ þai*m* speciallie to hafe hym̅ to þ*er* maist*er*; and whe̅n he come afor̅ þe knyght he prayed þe knyght þat he wold̅ latt hym̅ se all̅ his me̅n; and he grauntid̅, & garte feche all̅ his me̅n. And whe̅n þat all̅ was befor̅ hym̅, þis holie ma̅n of religio̅n askid̅ þis knyght if þ*er* was all̅, and þai said̅, "ya"; and he sayd̅ it was not sa. So þai lukid̅ aboute þai*m*, & one of þai*m* sayd̅ þat þe chamberlay̅n was wantand. And þe knyght sent for̅ hym̅ & he come, bod yit it was w*ith* ill̅ will̅. And whe̅n he saw þis holie ma̅n of religio̅n, he starte bakk & glorid̅ w*ith* his ee̅n as he had bene wude, & wulde com̅ no ner for noght at no ma̅n cuthe do. Tha̅n þis holie ma̅n said vnto hym̅; "I adiure þe in þe name of God̅ at þ*o*u tell̅ me what þ*o*u erte, and wharefor þ*o*u come hedur." And þa̅n he ansswerd̅ agay̅n & sayd̅; "Allas! now moste me ned*is* tell̅ what I am̅! I am̅," he said̅, "a fend̅, & I made me like a ma̅n, & I hafe wunte w*ith* þis knyght þis xiiij yere, & alway ligen̅ in wayte if I cuthe wache what day he sayd̅ not, 'Aue Maria'; ffor what day he had faylid̅ þ*er*off, I sulde hafe strangled hym̅; and what day as he said̅ þat Ave, I had nevur power o̅n hym̅, nor not mot hafe. And all̅ þe tyme þat I hafe bene w*ith* hym̅ he faylid̅ nevur a day, bod he said̅ it a tyme of þe day." And whe̅n þe knyght hard þis, he was hugelie astonyd̅ & had grete m*er*vayle, & fell̅ dow̅n o̅n his kneis befor̅ þis holie ma̅n, & askid̅ hym̅ forgifnes, & was shrevy̅n, & tuke penance and amendid̅ his life. And þis holie ma̅n com*m*andid̅ þis fend̅ at he sulde go his ways, and nevur aftur p*re*sume to dissese any creatur̅ þat had deuocio̅n vnto our̅ ladie, Saynt Marie. *et c*ᵒ.

Antiphona*m* Regina celi Ang*e*li cantau*er*unt.
Infr*a* de Maria. x.

LXXII.

Antonij Abbatis.

We rede in 'Vitis P*atr*um,' how o̅n a tyme as Saynt Anto̅n lay in a den in wildernes, a grete multitude of fendis come vnto hym̅ and rafe hym̅, & toylid̅ hym̅, to so mekle he was nerehand̅ dead̅.

And his brether went & soght hym̄, & fand' hym̄ nere dede; & þai wepud & made grete sorow, and fechid' hym̄ home. So on̄ a nyght when̄ he was amendid', & all his brethir was oslepe, he garte bere hym̄ agayn̄ vnto þe sayd den̄: and as he lay þ*er*, & many wowndis 4 vppon̄ hym̄, he lukid evur when̄ þir fendis sulď com̄ agayn̄. Than̄ þai come in liknes of wilde bestis, & w*ith* þ*er* hornys & þ*er* tethe þai rafe his flessh̄, & wowndid' hym̄ hugelie. Than̄ sodanlie þ*er* apperid' a m*er*vaylus light, & þies fendis fled'; & sodanlie Saynt 8 Anton̄ was hele of all his wowndis. So att þe laste he vnd*er*stude þ*at* þ*er* was almighti God Hym̄ selfe; & þan̄ he said'; "A! gude Jesu! whar was þ*ou*? whar was þ*ou*? whi was þ*ou* not w*ith* me in þe begynyng, at þ*ou* mot hafe helpid' me, and helid my 12 wowndis?" And our Lord ansswerrid hym̄ agayn̄ & said'; "Anton̄, I was here, bod I abade to se þi batell; and becauce now at þ*ou* hase manlelie ou*er*comm*e*n̄ þine enmys, I sall make þi name to be knowen̄ þurgh̄ all þis werld', and þe for to be wurshuppid'." 16

Antoni*us* recreatur cu*m* f*rat*rib*us*. Sup*r*a de Abbate.
App*a*ri*c*io. Apparet qu*and*oq*ue* deus. Infra de leproso.
Apparet qu*and*oq*ue* beata virgo. Inf*r*a de beata Maria. *et* alibi[1] in pl*u*rib*us* locis. 20
Apparent qua*n*doq*ue* angeli. Sup*r*a de ang*e*lo.
Apparent demones. Inf*r*a de Maria. viij.
Apparent mortui. Inf*r*a de morte, fere totu*m*, *et* de suffragijs. 24
Appetitus est rep*r*imendus. Sup*r*a de abstinencia, X et V.

LXXIII.

Apostasia. Apostate religionis qu*and*oq*ue* corporalit*er* puniu*n*tur. 28

We rede how þ*er* was offerd' vnto Damyanus, in an abbay þat Saynt Gregur byggid' w*ith*-in þe wallis of þe cetie of Rome, a childe be his fad*er* & his moder; and when̄ he come vnto mans age, he

[1] MS. et in alij pluribus locis.

forsuth forsuke þis Abbay, & went into þe werlde, & tuke hym a wyfe. So afterward hym happend for to fall seke, and he garte bere hym vnto þis abbay, & þ*er* he lay; & on a tyme, sodanlie, 4 befor his wyfe & all þat was aboute, he began to cry faste, & said þat Saynt Andrew & Saynt Gregur had bett hym grevuslie; and when he had ligyn a while, he said at þai had dongen hym becauce he went oute of þe abbay & tuke hym a wyfe. And a while after 8 he sayd þai bett hym agayn becauce he skornyd pure men, & wulde giff þai*m* noght; "& now," he said, "þai bete me becauce I tuke wronguslie vi d of a man & wulde not giff hym þai*m* agayn; & now I hafe for ilk peny a lass" and w*ith*in ane howr or ij after, 12 he rase oute of his bed, & did on hym a hayr & a scapularie þat lay by hym, and ran vnto þe kurk, and said þat, be þe grace of God, he was delyverd of all þis betyng. & he garte make his bed in þe same kurk, & garte a monke go vnto mes; and evyn onone, 16 as þe gospell was red, he endid his life. And þe monk*is* had his bodie to wass it, & þai fand vppon his bodie wowndis & yedders of þe betyng þat he said he was bett w*ith* þase halie Saynt*tis* for þe trispas at he had done. *et c*^{o}.

LXXIV.

20 Apostata red[*i*]ens ad religione*m* pacient*er* debet ferre qua*m*cu*m*q*ue* penitenciam.

We rede in 'Vitis P*atru*m,' how þ*at* þ*er* was ij fadurs þ*at* war tempid w*ith* þe spiritt of fornicacion, & þai went into þe werld 24 & tuke þai*m* wyfis. So on a tyme þe tone of þai*m* said vnto þe toder; "whatt hafe we won in þis our vnclennes, sen we consayfe þat eu*er*lastand payn mon folow itt, & we hafe forsaken þe life of angels? And þ*er*for latt us turn agayn, & be as we wer 28 in wilde[*r*]ness." And þai went agayn vnto þ*er* cellis, and was reclusis a full yere, and had nothyng bod a porcion of bread & watir evurilk day. And when þe yere was done, þe tone of þai*m* had a pale face, & þe toder a fayr face; & his brethir askid 32 hym whi his face was so pale, & he ansswerd agayn and said; "I hafe a pale face for I had mynd of þe paynys of hell, whilk þat

I mond' hafe bod if I did penance for my syn." And þe tod*er* said' his face was so fayr for he thoght of þe gudenes of allmightti God', & had a grete comfurth & a ioy þat he was delyverd' oute of þe paynys of hell; & þ*er*for' he said', he had grete comfurth when he purseyvid' þat he was delyverd' of so grete a p*er*ell, & þan put agayn in so grete wurthines. And when þ*er* brethir hard' þis, þai vnderstude att þai wer of evyn penance. *et* c^o^.

Apostate reu*er*tentes frequ*enter* deuocius se habent. Infra de p*enite*ncia, ij^o^.

LXXV.

Apostate aliqu*ando* ecia*m* mali peiores efficiuntur.

Cesarius tellis how þ*er* was som tyme a yong man þat made [*hym*] of a monk of Ceustos ordur, and þuff[1] all he was gretelie movid' be a bisshop at was his Cussyn to com oute of þe place, yit neu*er*-þe-les he wolde nott, bod abade still & was professid', & eft*er*ward' made a preste. So afterward' be temptacion of þe devull, he gatt oute of his place & went vnto a grete co*m*pany of thevis; & he, þat was gude emang his brethir, was þ*er* þe warste of all. So on a tyme, at þe sege of a Castell, hym happend' to be hurte w*ith* ane arow, & was bown to dye. And men abowte cownceld' hym to shryfe hym, and' he ansswerd' & sayd'; "What may shrifte p*r*ofett me, þat hase done so many grete trispasis?" And þe p*r*este told' hym þat þe m*er*cie of God was more þan was all hys syn. And þan he began to shryfe hym, & sett hym down on his kneis befor' þe preste; and God sent hym swilk contricion þat eu*er* when he began to shryfe hym, he sighed' & wepid' so sore þat he mott not speke a wurd'. So at þe laste he tuke his spiritt vnto hym & sayd'; "Sur, I hafe synnyd' ofter þan þ*er* is gravell in þe see, and I hafe gane oute of myne ordur and felashippid' me w*ith* thevis & lurdans, & slayn many a man. And if þai be savid' I mon nott, ffor I hafe violatt & fylid' many mens wyvis, & þ*er* chuldre, & burnyd þ*er* howsis, & done many other infenyte illis." And þe p*r*este was bod a fule & said'; "Maior est iniquitas tua qua*m* veniam m*er*caris:

[1] MS. if.

þi syn̄ & þi wikkednes is more þan̄ evur þou may gett forgiffnes
off." And he ansswerd' agayn̄ & said'; "Sur, I am̄ a clark, &
I hafe sene þis written, 'Quacu*m*q*ue* hora ingemisc*er*it pe*cca*tor,
4 *et cetera* : Whatt howr̄ som eu*er* þat a synn*er* forthynk*is* his syn̄, &
shryvis hym̄ clene þ*er*of, almighti God will forgiff hym̄.' And
þ*er*for̄ I beseke you for Godd*is* sake to enioyn̄ me som̄ penance for
my syn̄." And þan̄ þe preste said'; "I wate nevur what penance
8 I sulde enioyne þe, for þou arte bod a loste man̄." Than̄ he
ansswerd' agayn̄ & said'; "Sur, sen̄ þou will not enioyn̄ me
penance, I sall enioyn̄ my selfe penance; And þ*er*for̄ I bynd' my
selfe to be ij M Ł.[1] yere in purgatorie; & after þat at I may hafe
12 forgifnes of my syn̄ of allmyghti God'." And þan̄ he askid þat
he myght be howseld', and þis fond' p*re*ste wolde not howsell hym̄.
Than̄ at þe laste, he p*ra*yed' hym̄ write his confession̄ in a scrow,
and at he wold' giff it vnto þe bisshopp̄ þat was his cussyn̄; and
16 þe preste hight hym̄ þ*a*t he sulde' do so. And þan̄ he dyed &
his sawle went vnto purgatorie, as he had bon̄ it to do. And
þe p*re*ste offerd' þis cedull vnto þis bisshopp̄; and when̄ þe
bisshopp̄ redd itt he was passand' hevie & wepud, & said' þus vnto
20 þe preste; "þ*er* was neu*er* man̄ þat I luffid' so wele whikk, & þ*er*for̄
I sall luff hym̄ deade." And in þat yere he sente þurgh all
his bisshoppryke, & garte do message & oders p*ra*yers & suffrage
of halie kurk for hym̄. And at þe yere end' he aperid' vnto hym̄
24 w*ith* a pale & a lene face, & tolde hym̄ þat be his suffrage þat he
garte do þat yere for hym̄, & did hym̄ selfe, he was remytt of
a M Ł yere þat he sulde hafe suffred' in þe payn̄ of purgatorie;
& if he wold' do als mekull for hym̄ þe nexte yere, he said' he sulde
28 be clene delyverd' þ*er*off for evur. And þis bisshop̄ garte do
for hym̄ þe secund yere as he did þe furste. And when̄ þis was
done, as þe bisshop̄ was syngand' a mes for hym̄, he apperid' vnto
hym̄ in a white cowle, & w*ith* a passand' fayr face, & sayd';
32 "Almiȝtti God reward' þe at þou hase done for me; for be þi
besynes I am̄ delyverd' in þies ij yere of þe paynys of ij M Ł yere in
purgatorie. And þ*er*for̄ I thanke the, for now I go vnto paridice
vnto evurlastand' blis." *et c*ᵒ.

[1] M Ł. *omitted, and added above the line.*

Apostate habentes firmu*m* p*ro*positu*m* redeundi si sic moriantur saluat eos, *et* reddit eis habitu*m* monachalem. Inf*r*a de volu*n*tate qu*e* p*ro* facto reputatur. 4

Apostata a fide aliqu*ando* a deo e*ciam* corporalit*er* punitur. Inf*r*a de benedicta.

LXXVI.

Apostolus. Apo*sto*lor*um* memoria *et* deuocio est utilis. 8

Cesarius tellis how som tyme in þe cetie of Colayn̄ þ*er* was so grete a fyre, þ*at* a grete parte of þe cetie was brente. So þ*er* was a c*er*tayn̄ wom*ma*n̄ in þe cetie, þat wasshid̄ & amendid̄ for hur hyre aſt̄ þe clothis þat belonged̄ vnto þe kurk̄ of þe apostels. And 12 sho had a howse aſt̄ of wud̄, harde be þe kurk̄, and when̄ þe wykkid fyre was in howsis nere-hand̄ hur, hur dogh*ter* began̄ to bere oute hir howsshold̄; & hur mod*er* bad hur lefe, & wolde nott latt hur, bod garte hur bere in aſt̄ agayn̄. And sho lokkid̄ þe dure 16 faste, & wente in-to þe kurk̄, & had grete faythe in þe apostels, & sett hur downe afor̄ þ*aim* & p*r*ayed in þis man*er* of wise; "O! ye holie apostels! & eu*er* I did̄ you any trew or gude s*er*ves, kepe my howse & my gudis þat is þ*er*in." Lo! þis was a m*er*valos fayth̄ of 20 a wom*ma*n̄! And þan̄ þe fyre þat burnyd̄, stiſt̄ owr̄-hippid̄ þis lawnderer howse, so þat nowder it nor hur gudis þat was þ*er*-in was byrnyd̄, þuf aſt̄ þai wer in myddeste þe fyre; & þus hur howse was savid̄ þurgh̄ fayth̄, & belefe þat sho had vnto þe apostels. 24 *et* c°.

LXXVII.

Aqua quasi solida stetit non fluens.

Saynt Gregorie tellis, how at þe Cetie of Terenence[1], þe flude þat is callid̄ Artose bolnyd up so, þat it come vnto þe kurk of Saynt 28 Zenon̄ þe m*ar*tyr; and yit, þuf aſt̄ þe duris wer oppyn̄, it come not

[1] Latin MSS., apud Verenensem urbem, = Verona.

in; and it sparrid vp þe kurk-duris & þe wyndows, as it had bene turnyd into a thyng þat had bene faste as þe stone wall, vnto so mekull þat mekle peple þat was in þe kurk war sparrid in *with*
4 þe watir, & myghte not wyn oute. And yitt when þai come vnto þe kurk-dure, þai might take þai*m* wa*ter* & drynk þ*er*off. And þus, þurgh þe gude p*r*ayers of þis holie m*ar*tir, þe watir was many day as a wall vnto þai*m*, & myght nott entir in-to þat holie place.
8 *et* c^o^.

LXXVIII.

Archidiaconus ad episcopatu*m* aspirans p*er*pet*r*auit homicidiu*m*.

We rede in 'Libro de Dono Timoris,' how som tyme þ*er* was
12 in Ducheland ane archdekyn þat desirid gretelie to be a bisshopp, & co*n*tyrfetid her-for þe bisshoppis deade; & he garte lay a grete stane abown þe yate at þe bisshopp vsid to go in att þe kurk att; and þ*er* was owr þe yate ane ymage of our ladie. And on a tyme,
16 as þe bisshop went befor all his felaship, & sett hym down to wurshup þis ymage on his kneis, þis stane was put down, & smate oute his h*er*nys. And onone aftre, þis archedekyn was made bisshopp, & made a grete feste at his stallyng. So at þis ffeste
20 þ*er* was a grete p*r*ince þat s*er*vid hym, & sodanlie he was ravisschid into a vision, & þ*er* he saw our ladie *with* a grete multitude of aungels & Sayntis, berand þe bisshopp head at þe harnys was strekyn oute off, and p*r*esent it vnto Almiȝtti God, sayand on
24 þis man*er* of wise; "dere Son! yit þis my s*er*vand hede bledis; & yit his succidur þe homycide, at garte sla hym, ioyes of his dignytie at he hase after hym." And þan our Lord askid hur whome he sulde send vnto hym. And sho said; "Lo! yonder
28 is his s*er*ver." And þan our Lorde com*m*anddid hym in payn of dethe, þat he sulde *with*-oute co*n*tynnance tell þe bisshopp all þ*a*t evur he had bothe hard & sene. And þan he come vnto hym selfe & wepud, & went in & told opynlie vnto þe bissho[p],
32 befor all at þ*er* was, all þat he had bothe hard & sene. And when þis bisshopp had hard hym oppynlie befor all men, he wex wude & swelte. *et* c^o^.

Archiep*iscopus* a demonibus[1] portatur. Infra de demone.

Arma religiosor*um* su*n*t vestes eor*um*. In*fr*a de Religione. 4

Arma mon*ach*i possu*n*t temp*o*re et loco ex causa[2] . . . In*fr*a de bello.

Arnulphi Metens*is*. Infra de Remissione.

Arsenij senatoris *et* heremite. Infra de odore *et* de 8 p*eccato*, de solitudine *et* vigilia. *et* c⁹.

LXXIX.

Aspectus debet esse compositus.

Tullius tellis how þat Pericles[3] & Sophocles war made dukis at Athenys. And oñ a tyme, whenñ þai went to speke to-gedur in 12 a cowncelhows of suche thyngis as was necessarie vnto þe cetie, þ*er* happend a fayr yong manñ to go be a wyndow at þai sett enence. And þis Sophocles spak vnto Pericle*s*[4] & sayd; "Se! yond*er* gois a fayr yong manñ!" And he ansswerd hym agayñ & said; "Sur, 16 it semys a manñ of cowncell, not alonelie to kepe still his handis & his tong, bod also for to kepe his eenñ co*n*tynent fromñ all man*er* of ydill sightis in tyme þ*at* he is at concell."

LXXX.

Assenech historia. 20

As we rede in þe furste yere of þe vij plentyfull yeris þat was in Egipte, Kyng Pharao sent Joseph to gad sam*en* cornys þat he cuthe gett in þe bowndis of Cleopilas, of whilk regioñ Pytaphar[5] þe preste was p*r*ince. & he was a wise manñ & grete of cowncell 24 w*ith* Pharao; and he had a dogh*ter* þat hight Assenech, and sho

[1] MS. demonijs. Latin MSS. have, de demonib*us* deportatur.

[2] MS. leaves a space here. Harl. MS. Arma mon*ach*i possunt temp*o*re *et* loco. In*fr*a de bello. Arund. MS. Arma mon*ach*i possunt t*empo*re *et* loco ex *causa*. In*fr*a de bello.

[3] MS. paricles.

[4] MS. perich.

[5] MS. Pyckaphar.

was a passand' fayr mayden emang all oper; & with þat sho was passand' statelie & prowde, & thoght skorn be evur-ilk common man. And sho was kepid' so at no man saw hur. And þer was
4 ioynyd' uppon þis Putyphar howse a towr, at was grete & hy, & in þe top þerof was a cenacle, þat had in it x chawmers; of þe whilk þe furst was grete & fayr, & dight with-in with precious stonys; and in þat was þe goddis of Egipte, of golde & of sylver, at þis
8 Assenech did sacryfice vnto. & evur-ilk day sho offerd' vnto þaim. And þe secund' chawmer lay hur clothyng in, & hur gold & hur sylver & hur precious stonys; and in þe iij chawmer war all þe gudis of þe lande, & þer was hur buttrie; and in þe toder war vij
12 maydyns þat servid' þis Assenech, with whame spak nowder childe nor man; and in Assenech chawmer was þer iij wyndows, ane at þe suthe, a noder at þe este, & þe iij at þe weste: & at þe northe was hur bed', onowrnyd' with gold' & sylver, precious stonys, & gay
16 clothis of purpur & sylk at sho slepid' in, & þer sat neuer man on þat bed'. And aboute þis towre was þer ane entre with a hy wall, with-in þe whilk þer was fayre treis & frutefull of dyvers kyndis; & þer was a fayr spryng & a well. And þis Assenech was a mekull
20 large womman as Sarra was, & als wise as Rebecca, & als fayr as Rachell. So þis Joseph sent vnto þis Putiphar & lete hym witt at he wald' com vnto hys place & se itt; & he was fayn þerof, & lete his doghter hafe knowlege, & said' he wolde marie hur vnto hym.
24 And sho was wrothe þer-with, & said' scho wold' be giffen vnto no man at was in thraldom as Joseph was, bod rather vnto a kyngis son. So as þai war spekand' samen, one come & told' þaim at Joseph come. And þis Assenech fled' in-to hur cenacle, vp into þe
28 topp of þe towre. And Joseph come rydand in Pharao carte, þat was all of gold', & iiij white hors drew it, & þai had brydyls all of gold'; & Joseph was cled' in a white cote & in pall & purpur wovyn with golde, & a crown of precious gold' opon his head', & aboute it
32 was xij precious stonys, & he had in his hand' a golden wand' of þe kynges, & a branch of oliff full off fatt frute. And þis Putiphar & his wife come & mett hym, and wurschippid' hym, and Joseph went in-to þis entrie, & þai sparrid' þe duris after hym. & at
36 þe laste he was war of Assenech oute at a wyndow, and sho saw

hym̃. And þaꝫ sho was gretelie trubled̃ *with* wurd at sho had
hard̃ oꝫ hym̃, and þaꝫ sho said̃; "Beholde! þe soꝫ is com*me*ꝫ
fro hevyꝫ to shyne vppoꝫ vs in his cowrs; and I wiste not," sho
said̃, "at Joseph̃ was þe soꝫ off God̃. What maꝫ myght hafe so 4
grete fayrnes, & what wom*m*ans wambe myght bere so grete a light?"
And þaꝫ Joseph̃ went vnto Putiphar hows, & þai wasshid̃ his fete.
And þaꝫ Joseph̃ asked̃ what wom*m*an þat was þat he saw in
þe cenacle oute at þe wyndow, & þai tolde hym̃. & he was afeid̃ 8
þat sho was hevye vnto hym̃, as sho was vnto other þat sent vnto
hur messangers *with* grete giftys; & eu*er* sho keste þai*m* agayꝫ att
þai*m* *with* grete[1] skorꝫ & dedyne. And þaꝫ said̃ Putiphar;
"Sur, my dogh*ter* is a maydeꝫ, & hatis evur-ilk maꝫ, for sho saw 12
neu*er* maꝫ bod me & the at sho saw þis day. And if þ*ou* will̃, sho
sall̃ com̃ & speke *with* the." And þaꝫ Joseph̃ thoght þat & sho
hatid̃ eu*er*-ilk a maꝫ, sho sulde not be vnbehuvable vnto hym̃.
And þaꝫ he said̃ vnto hur fadur; "and your dogh*ter* be a maydeꝫ, 16
I luff hur as my sustre." And hur moder went & fechid̃ hur doꝫ
& broght hur befor hym̃, and hur fadur bad hur hals hur bruther,
þ*at* hatid̃ all̃ womeꝫ as sho did̃ all̃ men. And sho halsid̃ hym̃
& sayde; "Ave b*ene*d*icte* a deo excelso! hayle þ*ou* blissid̃, com*me*ꝫ 20
fro Almyghti God̃!" and þaꝫ he said̃ agayꝫ; "B*ene*dicat te deus
q*ui* viuificat om*nes*; God blis þe þat whikkens all̃ creatures." And
Putiphar bad his doghter kys Joseph̃; and sho wolde hafe done so,
& he lett hur *with* his hand̃ & said̃; "It semys nott a maꝫ þat 24
wurschuppis Almyghti God̃ to kys a wom*m*aꝫ þat wurshuppis
mawmett*is* þat er defe & doꝫ." And whe ꝫ sho haid̃ hym̃ say so,
sho was passand̃ hevye & wepid̃. And Joseph̃ was sorowfull̃ for
hur, & laid̃ his hand̃ oꝫ hur heade & blissid̃ hur. And þaꝫ sho 28
was merie & p*ar*tid̃ *with* hym̃ & went vnto hur bed̃. And what
for ioy & what for drede, sho fell̃ seke, & did penans for þase fals
godd*is* at sho had wurshuppid̃, and forsuke þai*m*. And whe ꝫ
Joseph̃ had etyꝫ, he tuke his lefe & went his way, & said̃ he sulde 32
com̃ agayꝫ þat day viij dayes. And whe ꝫ he was gone, þis
Assenech did oꝫ blak clothyng in tokeꝫ of hevynes & sparrid̃
hur dure, & keste doꝫ all̃ hur ydolsis, & keste hur supper vnto

[1] *After* grete, giftis, *erased.*

hundis, & putt assh opon hur head, & laid hur down on þe payment & wepid bitterlie vij dayes. And on þe viij day come Joseph & tuke hur vnto wyfe & wed hur. *et* c^o^.

4 Asinus portat usurariu*m* ad patibulu*m*. Infra de sepultura.

Asinus custoditur a leone. Infra de Leone.

Asinus legatus trib*us* perit. Infra de legato.

LXXXI.

8 Avaricia. Auarus quanto plus congregat, tanto deus aliqu*ando* ei occasionalit*er* subtrahit.

We rede in 'Vitis P*atrum*' how þat som tyme þ*er* was a garthener, & att þat evur he gatt off his labur, he gaff it in almos, so
12 þ*at* vnnethis he kepid vnto hym selfe to fynd hym mete & clothe. So aft*er*ward be intysyng of þe devull, he lefte his almos-giffyng, & gaderd sam*en* a grete some of money þat he myght liff w*ith* in his age. So aft*er*ward þ*er* happend a surans for to fall in hys
16 lymbe, þat his fute rotid off. And he spendid all his money in lechecrafte, & was neu*er* þe bett*er*; and att þe laste, be cowncell of a gude leche, he garte cutt it off. And opon þe same nyght at it was cutt off, as he lay in his bed sorowand & mornand, þ*er* apperid
20 vnto hym ane angell & said; "Whar is now þe money att þ*o*u gaderd sam*en* to liff w*ith* in þine elde? What may þat now helpe the att þ*o*u had hope in?" And he ansswerd agayn & said, "I hafe synnyd, & I will now no mor do soo." And þis aungell tuchyd
24 his fute, & it was restorid agayn. And þe leche come to hym agayn on þe morn, & fand his fute hale, & hym gravand as he was wunt to do in þe felde. Lo! Surs, þus he was restorid for his gude dede, þuff all he lefte it, and þ*er*for ye may see at God will
28 hafe no gude dede vnrewardid.

LXXXII.

Avaricia a temp*or*ali p*ro*mocione impedit.

Saynt Gregor tellis how one þat hight Constancius, at was cussyn vnto Bonyface, on a tyme sellid his hors for xij d of gold, & he

putt þai*m* in his kiste; & in þe mene while he[1] went his way. So on̄ a tyme pure men̄ come vnto þis pope Bonyface, & askid' hym̄ almos passand' faste; & he was in þe kurk & had nothyng to giff þai*m*. So he trustid' gretelie in his cussyn̄, at he had gude, & went 4 vnto his kiste & brak it, & tuke oute þies xij golde penys & gaff þai*m* vnto pure folke. So þis Constanci*us* come agayn̄ & fand' his kyste brekeñ, & wi*th* a grete rumor & a cry he come vnto the pope, & bad hym̄ giff hym̄ his xij d' agayn̄. & wi*th* his crying 8 þis pope wente into the kurk & was gretlie sterid', & evyn̄ standand' he liftid' upp his handis vnto allmyghti God', & made his prayer. & sodandlie he grapid' in his bosom̄ & fand' xij d' of gold'; & he keste þai*m* in þis wude preste skyrte, & said'; "Behold'! now 12 þou hase þe xij d' of gold' at þou askid' me; Bod þou sall vnderstand', þat after my decese þou sall neu*er* be pope nor bysshop of þis kurk, as þou trowis to be; and all becauce off þi covatusnes, at þou will giff God no þing of þat at he sendis the." 16

LXXXIII.

Avaricia est quandoq*ue* causa amissionis tempo*r*alium, *et* vni*us* avaricia toti vni congregacioni nocet.

Cesarius tellis how þat a monk som tyme of Ceustus ordur, þat was Celerer, was tempid' wi*th* covatice. So on̄ a tyme in bar- 20 ganyng he begylid' a pure wedow. So it happend' þat same yere our Lord' sent such weddur þat stroyed' all þe vynys þat langed vnto þe abbay, so at þe*r* wyne had nowder colour nor savor. And þe abbott, seyng þis, trowed' þat it come for somwhatt at God was 24 displesid' wi*th* þai*m* fore. And he went vnto a holie maydeñ þat hight Acelina, & besoght hur mekely at sho wold' aske in hur prayers of almyghti God', at sho mot know be reuelacion̄ what was þe cauce here-off; and so sho did'. & it was answerd' hur be 28 allmyghti God', þat it was for þe fraude & þe gyle þat þis celerer did vnto þis pure wedow. And yit it was said' mor vnto þai*m* be almyghti God' in þis wise; "Yit I sall tuche hym̄ wi*th* a plage." & so it happen[d] þat a knyght þat won*n*yd beside þai*m* 32

[1] *After* he, dyed, *erased.*

in þatt yere, sodanlie of ıłł wıłł, opon a night sett fyre in þ*er* lathis, & burnyd up ałł þ*er* warn-store at þai had of corn. And þan þe plage cesid, & þe monke shrafe hym clenelie of ałł hys synnys, 4 & come vnto amendment.

LXXXIV.

Auaricia retrahit ab elemosinis faciendis.

Jacobus tellis how at þ*er* was a wom*m*an, & hur husband gaff hur keys & kepyng of ałł at evur þai had. And sho was so sparand, 8 at sho wolde giff nothyng for Goddis sake vnto pure folke, nor vnto þai*m* at mysterd. So at þe laste hur happend to dye, & hur neghburs cowncellid hur husband to dele som almos to pure folke for hur saule. And he ansswerd agayn & sayde; "Whils scho liffid 12 hur selfe, sho wolde nothyng dele nowder for hur selfe, nor for me; & þ*er*for I wıłł now nothyng dele for hur."

Auaricia *eciam* a debita oblacione in missa retrahit. Inf*r*a de obl*acion*e in offertorio.

16 Auaricia hospitalitatem impedit. infra de hospitalitate.

Auarus moriens a pecunia no*n* potest sep*ar*ari. Infra[1] de Vsurario.

20 Aue Maria no*n* potest demon audire, sed fugit. Infra, demon.

Ave Maria liberat a potestate Demonis. Sup*r*a de annu*n*ciacione.

LXXXV.

24 Auditus. Audire s*er*monem impedit demon.

Jacobus de Vet*r*iaco tellis, how som tyme þ*er* was a religious man, and as he was sayand a s*er*mon in a kurk on a tyme, he saw þe devułł in þe kurk. & þ*er* he adiurid hym, & chargid hym 28 on Godd*is* behalfe, þat he sulde tełł hym his name, & what he was. And þis Deuyłł ansswerd & said; "I am a fend, & I am callid

[1] MS. Supra.

Claudens Aurem, Ere sparrer. And I hafe other iij felows, and ane is callid' Claudens Cor, a noder, Claudens Os, & þe thrid', Claudens Bursam. The furst sparis a mans harte, þat he may not hafe contricion for his syn. The second sparis his mouthe, 4 þat he sall not shryfe hym, & þe thrid' sparis his purs, þat he sall make no satisfaccion nor dele none almos-dede, at his syn may be forgyffyn hym. And I my selfe sparis a mans eris, þat he sall nott here noo gude prechyng, þat sulde cauce hym to forsake 8 his syn."

LXXXVI.

Audientes verbum dei deus audiet, Et nolentes audire non audiet.

Jacobus de Vetriaco tellis, how som tyme þer was a husband-man 12 þat wald nott here of almyghti God. So on a tyme hym happend' to dye, and when he was born vnto þe kurk, & þe prestis & þe clerkis was besy aboute hys dirige-doyng, in syngyng & redyng aboute his bodie, þe crucifix, at stude vp in þe rude-lofte, lowsyd 16 his handis fra þe rude, & stoppid' his eris þat he sulde nott here þaim. And all þat was in þe kurk, when þai saw þis, had grete mervayle þeroff. And þan þe preste said vnto þe pepull; "Know ye whatkyn a tokyn þis is? ye know verelie, þat he this at lies 20 here had neuer will in all his life to here þe wurd' of Godd', nor at no man sulde speke off Hym. And þerfor he is now in þe power of þe devull; and þerfor þe crucifix now stoppis his eris, þat he here nott þe prayers þat we syng & say for hym." And so 24 þai all lefte þer prayers & wolde pray no more for hym; & þan the crucifix putt vp his armys as þai war befor. *et c*.

Audire missam est multum vtile. Infra de Incepcione. 28

LXXXVII.

Augurium aliquando est verum.

We rede in 'Historia Ecclesiastica' how on a tyme Herodes Agrippa come vnto Rome, & þer he was passand famyliari with

one þat hight Gayus, þat was þe Emperour cussyn. So on a day, as Herod was in a chariott with þis Gayus, Herod lifte vp his handis vnto hevyn & said; "Wold God at I mott se yone alde man deade, þat is Emperour, & at þou war lorde of all þis werld." And when he had hard þis Herod say so, he went vnto Tyberius, þat was Emperour, & tolde hym. And he wex passand wrothe þerwith, & garte putt Herod in prison þerfor. So on a day as þai satt in prison, he & his felous, þai war war of ane owle sytt in þe bewis of a tre. & þan one of þaim, þat was wiseste of þaim all, said vnto Herod; "dowte þe noȝt, for þou mon sone be delyverd, & be so gretelie enhawnsid & þai þat er þi frendis sal be þine enmys; & in þis prosperitie þou sall dye." So with-in a little while after, þis Tyberius dyed, and þis Gayus was chosyn Emperour. And he tuke vp þis Herod oute of prison & gretelie enhawnecid hym, & made hym þe chefe kyng in all Iurie.

LXXXVIII.

Augurrium. Sicut supra.

Josephus tellis þat when Herod come vnto Cesarie & all þe men of þe contre come vnto hym, he had on clothyng of clothe of golde & syluer. So on a day he satt in þer mote-hall, & þe son bemyshane opon his clothyng. & þai þat saw hym thought at þer was ij sonnys, one at schane on hym, & a noder at shane oute of hym; & so þai tuke a grete ferdnes for hym, to so mekull at þai said on þis maner of wise; "hedertoward we dred yone man bod as a man, bod fro hyne-furth we sall wurshupp hym abown þe natur of man"; vnto so mekull þat, þurgh þe adulacion of þe pepyll, he supposid hym selfe more for to be a god þan a man. So on a day as he satt vnder-nethe a tre, he was war of ane owle syttand in þe tre abown his head; and þerby he wiste þat he sulde sone dy, & said; "Lo! surs, I, þat am your lord, mon now dy." For he knew be þe sight of þis owle, þat he sulde dy with-in v dayes after. And onone he was smytyn with seknes, and v dayes wormes knew hym so in his bowels þat at þe laste he[1] expired & dyed.

[1] MS. de.

LXXXIX.

Augustinus.

We rede how on̄ a tyme þ*er* was a man̄ þat had a grete deuocion̄ vnto Saynt Austin̄. & on̄ a tyme he come vnto a monk þat kepid̄ Saynt Austyn̄ shryn̄, & gaff hym̄ a grete dele of money, & besoght 4 hym̄ to giff hym̄ a fyngre of Saynt Augustyn̄. And þis monke [*tuke*] a noder dead mans fynger & wappid̄ it in a sylken̄ clothe, & gaff hym̄ it & tolde hym̄ þat it was Saynt Austyn̄ fynger. And he tuke it w*ith* grete reu*er*ens, & alway wurschippid̄ it als deuotelie as 8 he cuthe, & wolde putt it to his mouthe, his eyn̄ & vnto his breste. So almighti God, seyng þe faith̄ of þis man̄, als wele m*er*cifullie as m*er*valuslie, gaff vnto þis man̄ a fynger of Saynt Austyn̄. And he went home þ*er*w*ith* in-to his contreth̄; & þ*er* it did̄ grete m*er*acles, 12 vnto so mekull̄ at þe fame þ*er*of come vnto þe monast*er*ie þ*er* Saynt Austyn̄ was shrynyd̄. And þe Abbott examynd̄ þis monke þ*er*of, & he said̄ at it was bod a dede mans fynger at he gaff hym̄, & not Saynt Austyns. And þe Abbott & his brethir oppynd̄ his fertir & 16 lukid̄, & fand̄ þat a fynger of his was away. & when̄ þe abbott knew þe treuth̄, he putt þis monke oute of his offes, & punysshid̄ hym̄ grevuslie for þat at he had done.

XC.

Augustinus. 20

When̄ Saynt Austyn̄ liffid̄, vppon̄ a tyme as he satt redand̄ on̄ a buke, he was war of a fend̄ berand̄ a grete buke in hys armys. And Saynt Austyn̄ [1] adiurid̄ hym̄, & chargid̄ hym̄ on̄ Goddis behalfe at he sulde tell̄ hym̄ whatt was wrettyn̄ in þat buke. & he said̄ 24 þ*er* was wrettyn̄ mens syns. & Saynt Austyn̄ chargid̄ þ*at* [*fend*], & þ*er* war wretten̄ any of his syns, þat he sulde latt hym̄ se þai*m*, at he myght rede þai*m*. & he shewid̄ hym̄ þe buke, & he cuthe fynd̄ nothyng þ*er* wretten̄ of hym̄ selfe, bod at a tyme he had 28 forgetten̄ to say his evynsong. & he com*m*aundid̄ þis fend̄ þat he sul̄d̄ abide þ*er* still̄ vnto he come agayn̄. & he went into þe kurk̄, & devoutelie sayd̄ his co*m*plyn̄ & divers other gude orysons &

[1] Austyn̄, *omitted and added above the line.*

prayers, & þañ he come agayñ & chargid' þis fende to latt hym̄ se þat place agayñ in þe buke. And þis fend' turnyd' þis buke ou*er* & ou*er* & soght it, bod he cuth not fynde nothyng bod a voyde
4 place. And þañ he was wrothe, & said' vnto Saynt Austyñ; "þou hase fowlie deseyvid' me. Me forthynk*is* now at evur I shewid' the my buke, for be þe v*er*tue of þi prayer þou hase done away þi syñ." And w*ith* þis he wanysschid' away & was confusid'.

XCI.

8 ## Ad-huc de S*ancto* Augustino.

We rede how oñ a tyme þ*er* was a wom*m*añ þat mysterd' cownceth, & sho come vnto Saynt Austyñ & fande hym̄ at his studie. And sho come vnto hym̄ & salusid' hym̄, & he wold' nowder
12 luke oñ hir nor ansswer hur. And sho stude stith & vmthoght hur, & trowid' þ*at* for his halynes he wold' not behold' a wom*m*ans face. And sho come ner hym̄ and' told' hym̄ hur erand', and he wolde not ansswer hur nor als mekle as ans move hym̄. And whe̅ sho saw
16 þis, sho went away fro hym̄ w*ith* grete sorow & hevynes. And oñ þe morñ after, whe̅ he had said' his mes & þe same wom*m*añ was þ*er*-att, af*ter* þe sacryng-tyme sho was ravisshid' in hur spyritt, and sho thoght þ*at* sho was afor' þe iugement of almighti God'; and
20 þ*er*, as sho thoght, sho saw Saynt Austyñ, faste disputand' of þe ioy of þe holie Trinytie. & as hur thoght, þ*er* was a voyse at said' vnto hur; "whe̅ at þou come vnto Saynt Austyñ, oñ þis man*er* of wyse he was disputand' of þe ioy of þe holie Trynytie; and þ*at*
24 he thynkys oñ wele enogh. Bod go now vnto hym̄ boldlie, & þou shath fynd' hym̄ meke enogh, and he sath giff þe gude cownceth." & sho did so; & he harde hur w*ith* gude with & gaff hur his beste cownceth.

XCII.

28 ## Ad-huc de S*ancto* Augustino.

Som tyme þer was a mañ þat was ravisshid' in his spiritt, & he saw many Saynttis in grete ioy; & emang*is* ath oþ*er* hym̄ thoght þat he cuthe not se Saynt Austyñ. And he spyrrid' one of þe

Saynttis whar Saynt Austyn was, and he answerd' agayn & sayd';
"Saynt Austyn is in a hy place; þ*er* he is disputand' of þe ioy of
þe holie T*r*inytie. Thus men may Se þat he is a holie Saynt."

XCIII.

Avis. Avi*um* Vanitas siue ludus g*r*aui*ter* punitur. 4

Petrus Clunacens*is*[1] tellis how som tyme þ*er* was a knyght þat
was in purgatorie, whilk þat was a gude man & luffid wele for to
herber pure folk; bod whils he liffid' he had a grete delectacion to
layke w*ith* fewlis; and when he was purgid' in purgatorie of all his 8
oþ*er* synnys, þat for þis syn þ*er* come evur vnto hym a thyng like a
burde, & gretelie turment hym. *et* c^o^.

XCIV.

Avis or*ati*o est exaudita aliquando.

Cesarius tellis how som tyme þ*er* was a burd' þat was lernyd' 12
to speke. So on a tyme sho flow away in þe feldis, & þe Goshalk
sewid' aft*er* hur & wold' hafe kyllid' hur. And when sho saw hym
com, as sho was lernyd' at home, sho began to cry, & sayd'; "S*ancte*
Thoma! adiuua me! A! Saynt Thomas, helpe me!" And onone þis 16
goshalk fell down dead', and þis burd' esskapid' & had none harm.
Lo! surs, what v*er*tue it is to call on Saynt Thomas, martir of
Cantyrbery, in any tribulacion!

XCV.

Baptismus in forma debita debet celebrari. 20

The Cronycles tellis how som tyme þ*er* was a bisshopp of Arryans[2],
and on a tyme he baptisid' a man þat hight Barba. And he said'
in þis man*er* of wise; "Baptizo te, Barba, in no*mine* pa*tris* p*er*
filiu*m*, in sp*iritu* s*ancto* p*er* filiu*m* *et* sp*iritum* s*anctum*," to þe 24
purpos þ*at* he wold' shew whilk of þai*m* was leste. And sodanlie
þe watir was away, and he þat sulde hafe bene crystend' ran vnto
þe kirk, & was cristend' þ*er*.

[1] MS. Climacens*is*.

[2] Harl. MS. ep*iscopus* arrianus.

XCVI.

Balliuus no*n* debet poni in officio paup*er* vel auarus.

Valerius[1]. We rede how þat whem̃ þ*er* was a varyans emang
þe senaturs of Rome, whethir of ij men̄ at was ordand þ*er*to sulde
4 be sent for a speciall erand̄ vnto þ*er* captan̄, So þai vmthoght þai*m*
at þai wold̄ aske cowncell att Sup*er*cipius[2] Affricanus, at was a
lernyd man̄ & dwelte emang þai*m*. And so þai dyd̄, & þai all
abade of his ansswer. And whem̃ he saw þies ij men̄, of whilk þe
8 tone sulde be sent furth̄ þis message, he consydurd̄ at þe tone
of þai*m* was pure & covatus, & þe toder ryche & sparand̄ & bod
a chynche, [&] he sayd vnto þe senaturs in þis man*er* of wyse; "Me
plesis not at nowder of þies sulde be sent þis message; ffor þe tane
12 of þai*m* hase noght, and no man*er* of þing is enogh̄ vnto þe toder;
& þ*er*for̄ such̄ men̄ sulde be no baillays, nor go no messagies."

XCVII.

Balliuor*um* freque*n*s mutacio non est vtilis.

We rede how on̄ a tyme Tyberius Cesar askid̄ Josephus whi he
16 wold̄ not change ofte his Baillays & his s*er*vandis, [&] he ansswerd̄
agayn̄ & sayd̄ þ*at* he wold̄ spare þe peple; ffor baillays & s*er*vand*is*
þ*at* er long in offes hase ans enogh̄, & will not all-way be gad*er*hand̄
vnto þ*er* selfe; & eu*er* þai þat er putt in of new er gredye, & gaders
20 sam*en* vnto þ*er*selfe all þat evur þai may. "And þis," he said̄,
"I can̄ shew you be exsample of a man̄ þat was wowndid̄ & lay in
þe way. And a grete multitude of fleis come vnto his wownd̄
& satt þ*er*-on̄ & bate hym̄; & he was so sore þat he myght nott
24 remew þai*m* away. So þ*er* come a man̄ & fand̄ hym̄ & had com-
passion̄ on̄ hym̄, and onone he drafe away þies fleis & killid̄ þai*m*
at satt vppon̄ his wownd̄. And þan̄ þe wowndid̄ man̄ said̄ vnto
hym̄ on̄ þis maner of wise; 'Thow hase done me ane ill turn̄, ffor
28 þe fleis at þou hase slayn̄ & dongen̄ away war now fillid̄ w*ith*
my blude, & þ*er*for̄ evur þe langer þai wold hafe bytten̄ me þe les.
Bod þe fleis þat will com̄ vnto my wownd̄ of new, will bite me war

[1] MS. We rede how þat Valerius, whem̃, &c. [2] *For* Scipio.

& þai wold' hafe done; & þerfor me had levur at þai had byddin styll, [*þan*] þatt other þat er hongry sud' com & pryk me war þan þai did'." *et c*^{o}.

XCVIII.

Balliuus hic iniuste iudicans alibi iudicabitur.

We rede in 'Libro de Dono Timoris,' how þat[1] on a tyme a philosophur, when he saw a thief led to be hanged' w*ith* a baillay, this philosophur said'; "Lo! þe gretter thieff ledis þe les thieff to hangyng." And so it happens oft sithes now-of-dayes; ffor commonlie þe lytle þieff is hanged, Bod his resettyr & his mayntynnu*er* is savid'. *et c*^{o}.

XCIX.

Balliui frequent*er* mun*er*a recipiunt s*ed* no*n* faciunt quod p*ro*mittu*n*t.

Som tyme þ*er* was a ballay of a grete lordshup, þat made a feste grete and' costios vnto þe weddyng of a son of his. So þ*er* was a tenand' in þe lordshup, þat had a grete cauce þ*er* in þe cowrte to be det*er*mynd' befor þe Stewerd'. And agayn þis baillay son sulde be wed, he come vnto þe baillay & said'; "Sur, I p*r*ay you stand for me befor þe stewerd' in þe courte, at I may hafe ryght, & I sall giff you a fatt cow to yo*ur* son weddyng." & he tuke þe cow & sayd' þat he sud'. So þis mans adu*er*sarie harde tell here-off, and he come vnto þis baillay wyfe & gaff hur a fatt ox, & besoght hur at sho wold' labur vnto hur husband þat he wold' ansswer for hym agayns^{t} his adu*er*sarie in þe courte. And sho tuke þe cow & laburd' vnto hur husband', & he p*ro*mysid' hur at he sud' fulfill hur entent. So bothe þe p*ar*ties come into þe courte afor þe Stewerd', & put furth þ*er* cawsis, & þe baillay stude still & spak not a wurd for nowdur of þai*m*, vnto so mekyll at he þat gaff þe ox was like to be castyn. And þe man þat gaff hym þe ox said' vnto þe baillay; "Sur, whi spekis nott þe ox?" and þe baillay

[1] MS. þan.

ansswerd hym agayn & sayd; "ffor suthe! þe ox may nott speke, ffor þe cow is so fayr & so gude þat sho will nott latt hym speke."

Hec fabula valet ad quoscu*mque* iudices, *et* q*uod* mune*ra* pe*ruertunt* iudicium, *et* q*uod* mulieres sepius optinent magis q*u*am viri.

C.

Basilius.

We rede how som tyme *þer* was a holie hermett, þat saw þis Basilius on a tyme walk in his pontificall abbett; & he þoght dedeyn, & had a dispyte *þer*att, & demyd in hym þat he had a delectacion & a pride in þis clothyng. So sodanly *þer* come a voyce vnto þis h*er*mett, & sayd on þis wise; "Thow hase more delectacion in grapyng of þi catt tayle, þan Basilius hase in his gay pontificall clothyng." *et* c^o^.

Basilius Iuuene*m* a diabolo eripuit. Sup*r*a de amore. Basilius morte*m* Iuliani apostate p*ro*curau*it*. Inf*r*a de vindicta.

CI.

Basilius oracione sua mortem sua*m* p*ro*longari fecit.

We rede þat when Saynt Basyll was seke & drew nere vnto his deadward, he com*m*andid to gar feche vnto hym on *þat* hight Joseph, þat was a Iew, whome *þat* he had sene be reuelacion at sulde be a crysten man. And þis Joseph was passand con*n*yng in grapyng of *þer* vaynys at war seke, and he come vnto hym & felid his[1] vaynys. And Saynt Basill askid hym how hym thoght of hym[2], & he ansswerd agayn & sayd[2]; "Sur, *þou* sall dye or þe son sett." And þan Saynt Basll sayd; "what & I dye nott or to-morn?" And þis Jew said; "Sur, þat may not be; for *þou* erte bod a dede man; for vnnethis will þi life & þi saule byde sam*en* ane howr." Than Saynt Basill sayd vnto hym; "what will *þou*

[1] *After* his, fel, *erased.* [2] MS. *repeats, from* &, *to* sayd.

say & I liff vnto to-morn at vj of þe clok?" And þan þis Jew ansswerd agayn & said; "and þou liff, I wote wele þat I mon dye." And þan þe Saynt ansswerd hym agayn & said; "fforsuth þou sais suthe, for þou salt dye fro syn and liff vnto Cryste." And 4 þe Jew ansswerd hym agayn & sayd; "I wote what þou says, and if þou liff so salt I do." Than þis holie man made his prayer vnto almyghtti God at his life mott be ekyd, at þat man mott be savid. So þis Jew went his wayes & come agayn on þe morn, and fand þis 8 holie man liffand. And he felt down on his kneis and wurshuppid crystemmens Godd. And þan þis holie man, yitt als itt as he myght, rase up & went vnto þe kurk, & baptisid hym his awn handis. And wheñ he had done, he went home agayn & layed hym 12 down; and abowte none of þe same day he passyd vnto almighti God.

CII.

Basilius veniam pro peccatis mulieri impetrauit.

We rede how þer was a womman þat wrate att hur synnys in a bytt; and emangis att oþer sho wrate a grete syn at sho had 16 done, & þis bytt sho delyverd vnto Saynt Basytt & prayed hym to pray for hur þat hur synnys myght be forgiffen hur. And he sett hym down on his kneis & made his prayers for hur. And þan he oppynd þis bytt, & þis womman with hym, and att hur synys war 20 away, out-take þis grete syn. And þan sho prayed hym, þat as he with his prayers had getten hur forgifnes of att hur oder synys, at he wold so pray for hur att sho mott be forgiffen of þat syn. And he bad hur go away from hym, & sayde he was a synner & mysterd 24 forgyfnes of his syn als wele as sho did. And sho wolde nott away, bod abade stitt criand on hym to pray for hyr[1]. And he bad hur go vnto Saynt Effrem, & he myght grawnt hur at sho askid. And wheñ sho come att Saynt Effrem & told hym, he sent hur agayn 28 vnto Saynt Basytt & bad hur go fast, at he wer nott dead or sho come. And wheñ sho come, meñ was berand hym vnto his grafe. And þan sho began to cry & said; "att-myghti God deme betwix þe & me; for wheñ þou might hafe prayed for me, þou sent me 32

[1] MS. hym.

vnto a noder." And sho keste þis biłł vpp[on] his bere, & *with*-in a while sho tuke it agayn & opynd it, and fande att hir syn clene done away oute þ*er*off.

4 Bede p*re*sbit*er*i. Infra de p*re*dicacione. I.

CIII.

Bellu*m*. Bellare no*n* expedit sine magna causa.

We rede how þat Cesar Augustus, þat was moste noble in batayle, eu*er* denyed to take bateł on hand bod if it war mor for 8 hope of avayntage þan[1] drede of harm. For he saide þat in were a little p*r*ofett myght nott make amend*is* vnto þe grete harm þat com*m*ys of feghtyng; "ffor," as he said, "& a man fysshid w*ith* a huke att of gold & gatt a little fyssh, & at þe laste his huke war 12 broken away, þe takyng of þ*a*t fyssch myght not make amendis vnto þe los þat he had of his golden huke."

CIV.

Bellantes debent e*s*se cauti *et* exp*er*ti.

Justinus tellis how þat kyng Alexander chose not to go w*ith* 16 hym in his weris yong men, nor þai*m* þat was in þe[2] flowr of þ*er* youthe[d][3], bode alde knyght[*is*] þat war wise, & had vsyd batels & cuthe gyff gude cownceł, at had bene in weris w*ith* his fadur. And suche men he trustid for gude knyght*is* & made þai*m* maisters 20 of his chyvalrie. And he sayde þat in batayłł a man sulde nott þink of cowardnes nor of fleyng away, bod rather of havyng victorye, and at a man suld giff no truste vnto his fete, bod vnto his wapyn þat was in his hand.

CV.

24 Bella procurat Diabolus frequent*er*.

We rede how on a tyme when þe grete Emp*er*our Henrie at a grete cetie held his whisson-tyde, a little befor mes, when þai sett burdis in þe hałł, þ*er* began a grete fray, so þat grete blude 28 was shed betwix þe chamberlayns of þe archbysshopp & þe Abbott

[1] MS. þat. [2] MS. þ*er*. [3] MS. youther.

of Sulden̄; and att̄ for ather of þai*m* wold̄ hafe sett þ*er* lord*is* sete next þe Emper*our* sete. For þe Abbott of Suldan̄ fyndyn̄ vnto þe emp*er*o*ur* when̄ hym̄ mysters, LX Ml of harnessid̄ men̄. And her̄for he had a p*r*ivalege of old tyme grawntid̄, þ*at* he sulde att 4
grete festys sytt nexte þe Emp*er*o*ur* on̄ his right hand. So þe p*ar*tis onone war stillid̄ & þe mes begon̄. And when̄ þai war att þe laste end of þe sequens, & had songen̄ þis vers; "hunc diem glo*r*iosu*m* fecisti"; onone att̄ þat was in þe kurk hard̄ a voyce say 8
þus; "hunc diem bellicosu*m* Ego ffeci." And in confusion̄ of þe fend̄, þe Emp*er*o*ur* garte begyn̄ þe sequens agayn̄ w*ith* grete deuocion̄; & att̄ þe meate at was ordand̄ for hym̄ & his meneya, he garte dele it furth-w*ith* vnto pure men̄ for Godd*is* sake. *et* c^{o}. 12

Bellare possu*n*t religiosi cum armis[1] in spe diuini auxilij, defendendo ius su*mmum*. Infra de Religioso.

Bellare nesciunt ho*min*es concordes. Infra de Con- 16
cordia.

Bellant ecia*m* aliqua*n*do post mortem inimici. [[2] Infra de Odio.]

CVI.

Beneficia impensa ecia*m* bruta a*nim*alia recognoscunt. 20

Damianus tellis how som̄ tyme m*er*chandis of Venys wer opon̄ þe se, & gretlie vexid̄ w*ith* stormys, so at þai wyste neu*er* whar þai war. So att þe laste þai fand̄ ane Ile in þe see, & þ*er* þai landid̄ & tuke þai*m* ffressch wat*er* & wud, & such as þai*m* nedid̄. And 24
þai cuthe fynd no creatur þ*er* bod wilde bestis. So at þe laste, as a meneya of þai*m* went vp in a cragg to gett þai*m* wud̄, þai fande how þat a dragon̄ had taken̄ a lyon̄ & wold̄ hafe devowrid̄ hym̄ & drawen̄ hym̄ into his den̄; and þai fell̄ on̄ þis dragon̄ w*ith* 28
þ*er* wapens & kyld̄ hym̄, & delyverd̄ þe lyon̄ & lete hym̄ go. And evur-ilk day als lang as þai lay þ*er*, þis lyon̄ was nott vnkynd̄, & he broght þai*m* owder a swyne or a schepe new slayn̄, a little

[1] Latin MSS., sine armis. [2] Reference from Lat. MSS.

befor none of þe day, evyn̄ in þe skyn̄ as he had taken̄ itt. Lo! how frendlie ane vnresonable beste rewardid̄ þai*m* þat did̄ hym̄ gude & savyd̄ his lyfe. *et* c⁹.

CVII.

4 ## Beneficia conferenda sunt Dignis.

Seneca tellis þat he þat hase bene*f*ice in giffyng sulde do as þai do at playes at þe ball̄; for & a man̄ caste a ball̄ fro hym̄ to a noder, & he to hym̄ agayn̄, No doute, of patten̄ from̄ þe tone of
8 þai*m* it will̄ fall̄ vnto þe erth̄. Bod a gude player will̄ vmwhile caste þe ball̄ ferrer & vmwhile nerrer, at he at is a gude player may play w*ith* hym̄. Right so sulde it be betwix hym̄ þ*a*t giffis þe bene*f*is & hym̄ þ*a*t takis it, for he þat giffis it suld̄ se þ*a*t he
12 þatt he gaff it to war able for to take it, & kepe it fro þe erthe; þat is to mene, þat he cuthe reule it to þe plesur of God̄.

Beneficia acquisita male malu*m* exitu*m* habent. Infra De Blasfemia.

16 Beneficia multa ecia*m* p*r*estat deus[1] inuitis. Inf*r*a Inuitus.

CVIII.

Benedictio. Bene*d*icendus est cibus *et* potus ant*e*qu*a*m sumatur.

20 We rede how þ*a*t þ*er* was som̄ tyme a holie mayden̄ in a monas-t*er*ie of virgyns. And on̄ a day as sho went into hur garthyn̄, sho saw ane herbe þat is callid̄ letes, and sho desyrid̄ to eate þ*er*on̄ gretelie; & sho tuke þ*er*of & blissid̄ it nott & ete þ*er*-on̄, for sho
24 forgatt at bliss it. And onone sho was taken̄ w*ith* a fend̄ & fell̄ down̄; and þ*er* come vnto hur a holie man̄ þat hyght Equirius, & p*ur*seyvid̄ þat a fend̄ was in hur, & com*m*andid̄ hym̄ to go oute of hur. And þan̄ þis fend̄ cryed̄ & said̄; "Allas! whatt hafe
28 I done? I satt opon̄ þe letes, & sho come & tuke me vp̄ & bate me." & vnnethis for all̄ þis holie mans com*m*andment, wald̄ he go oute of hur. *et* c⁹.

[1] MS. *here repeats,* eciam.

CIX.

Benedicti Abbatis.

Saynt Gregur tellis how on̄ a tyme opon̄ passh̄ day þ*er* was a gude holie preste, & ordand̄ hym̄ bettyr meate in wurshup̄ of þe day. And our Lorde apperid̄ vnto hym̄ & sayd̄; "Thow ordans 4 delicious meattis for þi selfe, & my *ser*vand Benett, in such a place, suffres grete honger." And onone þis p*re*ste rase & tuke meatt w*ith* hym̄ & soght hym̄. And at þe laste w*ith* grete labur & sekyng he fand hym̄, & sayd vnto hym̄; "Ryse, & lat vs take 8 vs meate & drynke to-gedur, ffor þis day hafe I broght þe meatt, and it is passch̄ day." And he ansswerd̄ agayn̄ & sayd̄, "I knaw wele þat þis day is passch̄ day, ffor cauce att þ*o*u erte com*me*n̄." And he had bene so lang oute of mans felaschup̄ þat he had̄ clene 12 forgetten̄ what day att passh̄ day was. Than̄ þis p*re*ste said vnto hym̄; "ffor*s*uthe þis day is þe solempnitie of þe resurreccion̄ of our Lord̄, and þ*er*for̄ as þis day it acordis nott for þe to lyff in abstinens; ffor I was sent vnto the and bedyn̄ bryng þe meatt." 16 And þan̄ þai bothe thankid̄ almyghti God & sayd̄ þ*er* p*r*ayers, & tuke þai*m* meat to-gedur in wurshup̄ of þe resurrecion̄ of our Lord̄. *et* c⁹.

CX.

B*e*nedictus Diabolu*m* expulit a iuuene. 20

We rede how som̄ tyme þ*er* was a monk þ*a*t hight Gregorie, and in no wise he myght nott lang abyde att dyvyne s*er*ves, nor at his p*r*ayers, bod evur when̄ his other brether sayd̄ þ*er* p*r*ayers or þ*er* serves, onone he went furth̄ and made hym̄ to do som̄ other labur. 24 So on̄ a tyme his Abbott, Saynt Benett, was war of a lytle blak boy led hym̄ oute be þe shurte of his clothis. So on̄ a day when̄ he went furth̄, & þis lurdan̄ led hym̄ oute, þan̄ Saynt Benett strake þis yong monk w*ith* a wand̄ & bad hym̄ go in agayn̄, 28 & abide in his p*r*ayers as his other brethir did̄. & so for ferd̄ of þis strake of Saynt Benett, þis fende at was in a blak boy lyknes durst nevur after com̄ & feche hym̄ furthe. *et* c⁹.

CXI.

Benedictus spiritum elacionis a iuuene expulit.

Saynt Gregur tellis þat on̄ ane evynyng when̄ þis holie man̄ was at his supper, þ*er* stude befor̄ hym̄ a yong gentylman̄ þat come
4 of a hy kynrid̄, & helde þe candyll̄. So þis yong man̄ was prowde, & þoght scorn̄ þ*at* he sulde hold̄ þe candyll̄, & sayd̄ w*ith*-in hym̄ selfe on̄ þis man*er* of wyse; "what is he þis at syttis att supper & I holde candell̄ vnto and duse such s*er*ves? what am̄ I þat I sulde
8 seryff hym̄ þis?" and þan̄ þis holie man̄ sayd̄ vnto hym̄; "Bruther, Cros & mark þi harte! what is þat att þ*ou* spekis vnto þi selfe?" and he callid̄ one of his brethir & com*m*anddid̄ hym̄ to take þe candill̄ fro hym̄ & halde it, & com*m*awndid̄ hym̄ to go vnto
12 hys chambre & take his reste. & þis yong man̄ was so asshamyd̄ þat he knew his thoght, þat neu*er* after he was prowde nor thoght disdeingne to done hym̄ s*er*ves. *et* c⁹.

CXII.

Barnardus.

16 We rede how on̄ a tyme as Saynt Barnard was p*r*echand̄, and all̄ þat was aboute hym̄ lythed hym̄ w*ith* gude deuocion̄, þ*er* entred into his harte suche a temptacion̄ þ*at*, as hym̄ thoght, rownyd vnto hym̄ & sayde; "Behalde, & se now how wele þ*ou* p*r*echis, & how
20 gladlie þatt þe pepull̄ heris þe, & how wyse and wyttie þ*ou* erte callid̄ in þi p*r*echyng!" And þis holie man̄, felyng hym̄ selfe styrrid̄ w*ith* þis temptacion̄, tarid a while in his s*er*mon̄, and or he passyd any forther or made ane ende, he began̄ to wax hevy &
24 pensie for þis thoght. And onone he was comfurthid̄ þurgh þe helpe of allmyghti God̄. And p*r*ivalie he ansswerd vnto þis temptacion̄ in þis man*er* of wise; "þ*ou* fals temptacion̄! be the I began̄ nott, nor be the I sall̄ nott end̄." And þan̄ he p*r*ocedid̄
28 in his s*er*mon̄ & made a gude ende. And onone þis temptacion̄ recedid away, and he had it nevur after.

CXIII.

Ad-huc de S*ancto* Barnardo.

We rede on̄ a tyme þat as Saynt Barnard̄ rade in þe contrey, hym̄ happend to be harbard at a gude husband̄ howse. And when̄ þai had suppid, þis husband sayd vnto hym̄; "Sur, what aylis you at ye forsake þe labur þat is in þis werld̄ & gase vnto religion̄? for in your p*r*ayers ye may hafe als gude a thoght here as þ*er*." So Saynt B*ar*nard tellid̄ hym̄ many cawsis, & at þe laste he thoght he wold̄ ou*er*com̄ hym̄, & sayd̄; "Go a little from̄ vs, & say þi pa*ter* nos*ter* w*ith* all̄ þe entente & gude deuocion̄ at þou can̄, & if þow end it & þinke of no noder þing or þou hase done, I sall̄ giff þe my hors; & beheste me be þe faythe of þi bodie, þat & þou thynk̄ of any other þing, at þou sall̄ tell̄ me." And þis husband was glad & grawntid̄ here-to, trowyng to wyn̄ þis hors, & went a litle asyde, & baldlie went in hand̄ w*ith* his pa*ter* n*oster* & sayde it. & when̄ he wa[*s*] skantlie at þe myddest þ*er*of, a besy thoght smate in his harte, & þat was þis; þat & he wan̄ þe hors, whethur he sulde hafe þe sadle & þe brydill̄ w*ith* hym̄ or noght. And þis done, w*ith* grete contricion̄ he went vnto Saynt Barnard agayn̄, and told̄ hym̄ what þoght come in his mynde in þis p*r*ayer-saying: and þus he had not þe hors. & fro thens furthe, he had nevur p*resum*pcion̄ in his mynde of his p*r*ayers-saying w*ith*-oute temptacion̄ neu*er* after̄.

CXIV.

Ad-huc de S*ancto* Barnardo.

On a tyme as Saynt Barnard come into Normundie, a wom*man̄* come vnto hym̄ & tolde hym̄ þ*at* þe space of vj yere sho was gretlie tempid̄ w*ith* a fend̄ to fall̄ vnto lichorie, eu*er* when̄ sho was in hur bed̄. And ay it bad hur at sho sulde nott tell̄ Saynt Barnard þ*er*off. And Saynt Barnard̄ gaff hur his staff, & bad hur þ*at*, when̄ sho went to bed, sho sulde lay itt in hur bedd by hur; and sho did so. & onone he come, bod he myght not com̄ nere þe bedd̄. And þan̄ he thred hur, & said̄ þat when Saynt Barnard was gone he

sulde venge hym̃ opon̄ hur. & on̄ þe morn̄ sho went vnto Saynt Barnard̄ & told̄ hym̃; & he garte call̄ samen all̄ þe peple vnto þe kurk̄, and commawndid þat ilk man̄ sulde hafe a candyll̄ byrnand in his hand̄. And with all̄ þase candels he cursid̄ þis fend & entirditid̄ hym̃, & [1] commawndid̄ þat he sulde neuer fro thens furth̄ com̄ att þis wommaṅ agayn̄. And þus sho was delyverd̄ fro all̄ þis illusion̄ of þe fende.

CXV.

Blasfemia in deum grauiter punitur.

Som tyme þer was a man̄ þat had a son̄ of xv yere age, whilk þat he luffyd passandlie wele, & broght hym̃ vp tenderlie. And þis childe had in condicion̄ þat when̄ any thyng displesid hym̃, onone he wolde blasfeme þe name of God̄. So þe pestelence come & tuke it, so þat it burd dye. & when̄ he had þe spottys þe fadur held̄ hym̃ vp in his armys; and þis childe saw wykkid spirittis com̄ vnto hym̃-ward̄ & said̄; "helpe fadur!" And when̄ his fadur saw hym̃ quake for drede, he askid̄ hym̃ what at he saw; & he ansswerd̄ agayn̄ & said̄, þat ill̄ men̄ come vnto hym̃ & wolde take hym̃; & he began̄ to blasfeme almyghti God̄, & with þatt he swelte.

Blasfemus per oracionem eciam post mortem ad penitenciam reuocatur. Infra de Oracione. ij.

CXVI.

Blasfemus visibiliter a deo punitur.

Damianus tellis how þat in Burgundie þer was a proude clerk & a covatus. So hym̃ happend, be power at was gyffen̄ vnto hym̃, to take wranguslie vnto hym̃ selfe þe kurk of Saynt Maurys. So on̄ a tyme as he hard̄ mes, in þe end of þe gospell̄ he hard̄ þis clauce red̄; "Qui se humiliat exaltabitur, *et* qui se exaltat humiliabitur," [&] þis wrichid clerk made a skorn̄ þerat & sayd̄ þat it was fals. For he said̄, & he had mekid̄ hym̃ unto hys enmys, he had not

[1] MS. gaff a commawndid̄.

had þe riches & þe prophett of þat kurk̃. And furth-*with* a levynnyng like a swerd̃ went in at þe mouthe of hym̃ þat spak, as he was spekand, & onone it killyd̃ hym̃. *et* c⁹.

CXVII.

Aliqu*ando* blasfemus corporalit*er* punitur.

Damianus tellis þat at Bolayn̄ ij frendis at wer gossops satt to-gedur sam*en* at meate at a feste; and þai war servid̃ of a boylid̃ cokk̃. & þe tone tuke his knyfe & kutt it in sonder in pecis; & he putt þ*er*on peper & musterd̃. And when̄ he had done, þe toder sayd vnto hym̃; "Gossop̄, þou hase brokeñ þis cokk̃ so þat, & Saynt Petur wolde nevur so, it myght nevur com̄ sam*en* agayn̄." And the tod*er* ansswerd̃ hym̃ agayn̄ & sayd̃; "Not now, & Saynt Petir, bod also & C*r*iste hym̃ selfe wold̃ com*m*awnd̃, þis Cokk̃ sulde nevur ryse." And onone as he had sayd̃, þis cokk̃ starte vpp̄ w*ith* his fedurs on̄, & clappid̃ sam*en* hys wengis & krew; & þai mot se clefe in his fedurs att̄ þe liquor̄ at was putt on̄ hym̃. & w*ith* þe sprenclyng of his wengis, þe pep*er* & þe sauce light vppon̄ bathe thies gosseps, & w*ith* þat þai wer strekeñ w*ith* a lepre whilk held̃ þai*m* vnto þ*er* lyvis end̃, & made ane end̃ of þai*m*.

CXVIII.

Blasfemus aliqua*n*do statim vita p*r*ivatur.

Cesarius tellis how on̄ a tyme ij men̄ played̃ at þe dyce, and when̄ þe tane of þai*m* began̄ to lose, he began̄ to wax wrathe w*ith* þe toder & speke grete wurdis, & rauie & flite w*ith* God̃ for þat he wan̄ nott. And þe tod*er*, when̄ he hard̃ hym̃ flite w*ith* God̃ & speke grete wurdis, flate w*ith* hym̃ agayn̄ & bad hym̃ hold̃ his tong; & he wold̃ not, bod evur when̄ he loste, blasfemyd̃ owder God or our̄ Ladie. So as þai satt threpand þus, þai*m* þoght þai hard̃ a voyce aboue þai*m* þat sayd̃; "I hafe suffred̃ hedur-toward̃ iniurie & wrong to be done vnto my selfe, bod I will̄ nor may not suffre no langer þe iniurie & wrong done vnto my moder." And onone he þis att laste, as he lenyd̃ opon̄ þe tabels, was sodanlie

strekyn̄ w*ith* a wown̄ þat all̄ men̄ myght se, & bafid' att his mouthe & swelte.

Bos totus vno die ab uno com*m*estus est. Infra de
4 com*m*estione.
Bubo aliqu*ando* est signu*m* eventuu*m* futuror*um*.
Sup*r*a de augurrio.

CXIX.

Bupho. Mirabilis fabula de Buphone.

8 Cesarius tellis how som tyme in þe Dioces of Colayn̄, a man̄ þat hyght Theodoricus hurte a tade, & when̄ he had hurte hur shō stude vp ayeyns hym̄ on̄ hur hynderfete; & he waxed' wrate þ*er*w*ith*, & tuke ane yrn̄ & slew hur. Bod, att is m*er*valus to tell̄,
12 sho gatt life agayn̄, & in a purpos to venge hur, sho persewid' aft*er* hym̄; & ans or twyce eu*er* w*ith* a spade he smate hur in sonder. At þe laste he burnyd hur, & it p*r*ofettid' hym no thyng; to so mekull̄ þat, for ferde of hur, he durste not slepe in no place apon̄
16 þe erthe, vnto so mekull̄ þ*a*t on̄ nyghtis he garte hyng his bed att a hy balke. So on̄ a day hym̄ happend' ryde on̄ huntyng & a felow w*ith* hym̄, & he sett spell̄ on̄ ende & tolde hym̄ all̄ þe cace. Sodanlie he lukid' behynd' hym̄, & þis tade was clymmand' in his hors tayle &
20 walde fayn̄ hafe bene att hym̄, and he began̄ to cry. And his felow sayde; "Be war! for þe devull̄ is in þi hors tayle, & wold' be up̄ att þe." & he lightyd' & slew itt. A noder tyme as he satt at ale emang felowshup̄, he was war of þis tade syttand on̄ a poste in
24 þe syde of a wall̄, and onone as he saw hur he cryed' & sayde; "lo! surs! yonder is a fend' þat I mon̄ nevur be delyvurd' of or he venge hym̄ on̄ me." And onone be cowncell̄, he nakend' þe tane of his legis & lete þe tade com̄ vnto it, & sho gatt hym̄ be þe leg & bate
28 hym̄; & when̄ sho had done, he putt hur of w*ith* hys hand'. And he tuke a rasur, & all̄ þe bitt at sho had byttyn̄, he cutt it oute & keste it from̄ hym̄; & onone þis pece bolnyd' m*er*valoslie als grete as a fute-ball̄ & breste; & þus he was delyverd'. *et* c^o^.

Canonicus. Canonici debent deuote dicere officium diuinum. Infra de Clerico.

Canonicus ad altare pure *et* munde debet ministrare. Infra de contricione. 4

Canonicus amore mulieris quandoque decipitur. Infra de contricione.

Canonico possunt adaptari multa[1] que dicuntur infra de clerico. 8

Canis. Canes aliqui sunt fortissimi. Infra de fortitudine.

Canis. Canes diligunt dominos suos. Infra de dileccione. 12

CXX.

Cantus proprius multos decipit qui credunt bene cantare *et* pessime ac vilissime cantant.

Jacobus de Vetriaco tellis how þat þer was a prèste þat trowid' he was a passand' gude synger, not-with-stondyng he was not so. 16 So on a day þer was a gentyl-wommañ þat satt behynd' hym & hard' hym syng, & sho begañ to wepe; and he, trowyng þat sho wepid' for swettnes of his voyse, begañ to syng lowder þañ he did' tofor'; & ay þe hyer sho hard hym syng, þe faster wepud 20 sho. Thañ þis preste askid' hur whi sho wepud' so as sho did', and sho ansswerd' hym agayn & sayd'; "Sur, I am a pure gentill-wommañ, & þe laste day I had no calfe bod one; & þe wulfe come & had it away fro me; and evur when þat I here you syng, onone 24 I remembre me how þat my calfe & ye cried like." And when þe preste hard' þis, onone he thoght shame, & remembred hym þat þat þing at he thoght was grete lovyng vnto God', was vnto Hym grete shame and velany; & fro thens furth he sang nevur so 28 lowde. *et c*[9]

[1] MS. adaptari multi multa.

CXXI.

Cantando multi vana*m* glo*r*iam appetu*n*t et ideo aliquando a deo puniuntur.

Cesarius tellis how som̄ tyme þ*er* was a monk at þe Mownte
4 of Cassian̄, þ*at* had a passand swete voyce. So on̄ þe pasch evyn̄, when̄ he sulď blis þe candyll of þe pascall, he sang it in̄ a moste swete voyce, to so mekull þat ilk bodie þ*at* hard hym̄ þoght his voyce was a dulcett melodye. & onone as þe pascall was blissid, 8 sodanlie it was away, and his p*r*ior and his brethir trowid þ*at* it was so taken̄ away sodanlie becauce of his p*r*ide & his elacion̄ *et* c⁹.

CXXII.

Cantus clamosos[1] Deus parum̄ reputat et demon
12 approbat[2].

Cesarius tellis how on̄ a tyme, when̄ clerkis wer syngand & makand a grete noyse, a religious man̄ was war of a fend syttand in a hy place in þe kurk, holdand opyn̄ a grete sekk in his left hand. 16 And with his right hand he putt þe voyces of þai*m* at sang into his sekk. So when̄ þai had done þ*er* sang, þai made a grete lawde þ*er*of & a grete com*m*endacion̄. & he þ*at* saw þe vysion̄ ansswerd & sayd; "fforsuthe ye sang wele, bod ye fillid a tome sekk evyn̄ 20 full w*ith* your sang." And þai had grete m*er*vell þ*er*-off, and spyrrid hym̄ what he ment, & he told þai*m* all what at he saw, & how. *et* c⁹.

CXXIII.

Cantoris spec*ie*m[3] diabolus aliquando sum*it*.

24 Cesarius tellis of a clark þat som tyme had a swete voyce, to so mekull þ*at* men̄ at hard hym̄ syng þoght þat it was a grete delite to here hym̄. So on̄ a day a religious man̄ happend to here hym̄ harpe, and onone as he harde hym̄ he sayd in þis man*er* of wyse; 28 "This voyce & þis melodie is not of a man̄ bod, rather of þe devull."

[1] MS. clamosus. [2] MS. approbatt. [3] *After* speciem, dui, *erased.*

And all men mervayld of þis at he said, & evyn furthwith he co[n]iuryd hym; & þe fend onone went his way, & lefte þe bodie as a dead, dry caryon; & so þai mott wit at it was a dry caryon.

CXXIV.

Cantare vel eciam scribere, vel eciam referre aliqua crimina scurilia, uel inhonesta carmina, non expedit. *et* c°. 4

Valerius tellis of one þat was a passand famos poett, þat hight Aurilegus[1]; and for cauce of his oppynyons, þe contre at he dwelte in damnyd his bukys & exilde hym selfe, and all be-cauce at his bukys spakk of vnclennes of liffyng & of gestis & enchawntementis. þerfor þai wold nott suffer hym abide emangis þaim, at his bukis suld not be ensample to ill vnto þer contre afterward when he was dead. 8 12

Cantare aliquando expedit nouas historias sanctorum. Infra de deuocione. vj.

CXXV.

Cantanda est letania contra tribulaciones. 16

Johannes Damacenus tellis how on a tyme, att þe cetie of Constantynople, þer was tribulacion, & peple went aboute þe kurk in þer prayers to pray God to sese itt; [&] a childe sodanlie emang þe peple was taken vp vnto hevyn, & þer he was taght þe sang of þe latenye. And sodanlie he was sett agayn emang þe peple & began þe letany hym selfe, & told þe clerkis how þai sulde syng after hym. & So þai did; and þis done onone þe tribulacion cesyd. 20 24

CXXVI.

Cantus humilis cum cordis deuocione plus placet deo quam voces in celum arrogantер eleuare.

Cesarius tellis how on a tyme in þe Ceustus ordur, when þe psalm was begon in a medull voyce, & all þe monkis felowd after 28

[1] Lat. MSS. Archilegus.

in þe same voyce, a prowde yong monke began̄ at sett it vp̄ abown̄ þaim iij notis; and þuf att̄ þe old̄ monkis resistid̄ hym̄, yit som̄ þat was on̄ his syde fell in tone vnto hym̄ and̄ helpyd̄ hym̄, and so he
4 requorid̄. & þe old̄ monk*is*, for disclander of Godd*is* serves, lete hym̄ alone; and onone þ*er* was sene com̄ oute att his mouthe a fend̄ in lykkenes of a byrnyng yrn̄, & went evur fro man̄ to man̄ þat helpyd̄ hym̄, & burnyd̄ þai*m*.

8 Captiuitas. Captiui aliquando miraculose lib*er*antur. Infra de Maria. ij.

Carcer. Carc*er*atos soluit beata virgo. Inf*r*a de odio. j.

12 Caritatiue *et* no*n* arrogant*er* debet frater accusari. Infra de inuidia. ij.

Caritate deficiente ecia*m* *et* alia deficiunt. Inf*r*a de hospital*ita*te. iij.

16 Caritate vrgente int*er*du*m* soluitur ieiuniu*m*. Inf*r*a de hospitalitate.

CXXVII.

Caro. Carnis ecia*m* temptacione San*ct*i qu*ando*qu*e* vexantur.

20 Heraclides tellis, in 'Libro Paradisi,' how on̄ a tyme a holie monk̄ þat hight Helyas, þat was a v*ir*tuos man̄ & had grete petie & m*er*cye of wom*me*n̄, had vndernethe his go*u*ernance in a monast*er*ie CCC wom*me*n̄. And when̄ he had co*n*tynued in þis occupacion̄
24 ij yere, and was bod of xxx^ti^ or xl^ti^ yere age, sodanlie he was attempyd̄ w*ith* his flessh̄, and onone as he felid̄ þis, he went oute of his monast*er*ie ij dayes in-to wyld*er*nes, & made hys p*r*ayer in þis man*er* of wyse; "D*iuine* deus meus, *et* c^o^. Lord̄, I beseke þe
28 owder to remefe þis temptacion̄ from̄ me, or els sla me!" So at evyn̄ sodanlie he fell opon̄ a slepe, & hym̄ thoght þer come vnto hym̄ iij angels þat sayd̄; "Why went þ*o*u furth̄ oute of þe monas-

terie of þies wommen?" And he ansswerd & said, for he was ferd þat owder he sulde noy þaim, or þai hym. And þai sayd þai suld delyver hym of þis drede, and bad hym go home & take charge of þaim agayn. And he grawntyd þerto & made þaim ane athe at he 4 sulde do so. And þai layd hym down, & one of þaim held his handis & a-noder his fete, & þe thrid with a rasur cutt away bothe his balok-stonys, not at it was done, bod as hym thoght it was done; and þan þai askyd hym if he was any better, & if he was any 8 bettyr þan he was befor. And he ansswerd agayn & sayd; "I vnderstand þat a hevie burdyn is taken fro me, and þerfor I trow þat I am delyverd of þat at I was full ferd for." And with-in v dayes he went agayn in-to his monasterie, & liffid þerin afterward 12 xl^ti^ yere. And as holie fadurs says, fro thens forward such a thoght come nevur after in his mynde.

Carnales cogitaciones a sanctis beneficia dei auferunt. infra de predicacione. iij. 16

Carnalis cogitacio accepta a sanctis demones letificat. Infra de cruce. ij.

Carnalem temptacionem demon frequenter procurat. Supra de Sancto Andrea *et* eciam vbi agitur de 20 Sancta cruce. ij.

Caro mouetur ad modicum tactum mulieris quemque. Infra de Sancto leone.

CXXVIII.

Carnale peccatum committere sanctos 24 procurat demon[1].

We rede of olde Thebens[2] þat was a preste son of þe old law, & on a day as he saw his fadur sacrefie vnto þe ydolsis & fals goddis, he was war of þe devull & all his chyvalrie standand by; and 28 hym þoght at þe devull was sett in chayre, and all þis felaschup

[1] Lat. MSS. Carnale peccatum committere sanctos prius curat demon. Eng. MS. committere plus sanctos, etc.
[2] Latin MSS. Senex Thebensis.

come afor hym̄ & made þ*er* acom*m*pt*is* of þ*er* wykked̄ temptacions. And one come & sayd̄, þat w*it*h-in þat xxx^{ti} dayes he had made many men̄ ilk one to sla oþ*er*; and a noder sayd̄ þ*at* w*it*h-in xx^{ti} dayes he had drownyd̄ many men̄ in þe see; and þe thrid̄ said̄ þat he had bene at a weddyng, & þ*er* he had made ilk one to sla other. And when̄ þai had said̄, he com*m*anddid̄ ilk one of þai*m* to be betyn̄, fore becauce þai had occupyd̄ so lang tyme & done so litle labur. So at þe laste þ*er* come one & sayd̄ þat he had bene besye xl^{ty} [*yere*] [1] to stir a monke þat was in wyldernes vnto syn̄, & vnnethis þat same nyght he had stird hym̄ to do fornycacion̄. And þan̄ þe grete devull̄ rase oute of þe chayre & kissyd hym̄ & sett his crown̄ on̄ his heade, & sayde þat he was wurthi lovyng, & to be sett in þe chayr, for he had done a grete cure.

Carnali temptacione mediante diabolus viru*m* vel mulierem i*n*duc*it* ad negandu*m* deu*m*. Sup*r*a de amicicia. ij.

CXXIX.

Carne*m* com*m*ouens diabolus *eciam* in s*anct*is p*er* formam mulieris, inducit eos in desp*er*acionem.

We rede how som tyme þ*er* was a monke þat was of a grete abstinence & lay in a den̄, & full̄ of v*er*tues & gude liffyng. So on̄ a tyme, be temptacion̄, he tuke a p*r*esu*m*pcion̄ & þoght his [2] holines come more of hym̄ selfe þan̄ of God̄; [*and*] þe devull̄ on̄ ane evynyng fenyd hym̄ selfe in lyknes of a wom*m*an̄ goand wyll̄ in þe wyldernes, and come vnto his den̄ dure, & callid̄ & said̄ sho was a wery wom*m*an̄ & had gane will̄, & sett hur down̄ on̄ hur kneis & besoght hym̄ to hafe m*er*cie on̄ hur. And,-" Sur," scho said̄, "it is now nere nyght, & I beseke þe lat me lig to to-morn̄ in a hyrn̄ of þi den̄, att wylde bestis sla me not and eate me." And he had co*m*passion̄ on̄ hur & graw[*n*]tid̄ hur. And þan̄ sho went in & tolde hym̄ þe cauce of hur gate will̄. And w*it*h hur fayr speche

[1] Latin MSS. p*er* xl annos. [2] MS. *repeats* his.

& hur swete wurdis, sho smate his harte in-to a luste & a lykyng, & sho made hym̃ such cowntt̃enans & flaghter, þat it luste lenyd vnto hur ay mar & mare. So þis monke was so attempyd w*ith* hur, þat he rase & tuke hur in his armys & hawsid̃ hur, & þoght to hafe 4 done his luste & his lykyng w*ith* hur; & sho began̄ to giff a huge cry & ane vglie, & slippid oute of his handis. And þan̄ he hard̃ a grete multitude of fendis in þe ayr, þat sayde; "O! þou monk, at was so extollid̃ in hevyn̄, how depe now þou erte drownyd̃ in hell̃! 8 Vmthynke þe how he þatt heightens hym̃ selfe mon̄ be lawuyd̃." And þan̄ þis monk fell̃ into a despayr, & was nere-hand evyn̄ wude, & gaff hym̃ selfe vnto all̃ vnclennes & syn̄, & ef*ter*ward̃ dyed in wykkid lyffyng. *et* c^{o}. 12

CXXX.

Carnales motus su*n*t p*er* affliccione*m* corporis rep*ri*mendi.

We rede in 'Vitis P*atru*m' how þ*er* was a c*er*tayn̄ wom*m*an̄ þat made beheste vnto yong men̄ þat sho was felowshuppid̃ w*ith*, 16 þat sho sulde gett oute ane old̃ holie man̄ oute of his cell̃. And sho come vnto his cell̃ & fenyd̃ hur ane erand̃, & he lete hur in; & onone he was strekyn̄ w*ith* a c*on*cupiscens to syn̄ w*ith* hur; and onone as he felid̃ þis, he made a fyre & burnyd̃ þe fyngers of bothe 20 his handys, at þai smertid̃ so at it putt away all̃ his temptacion̄. And þis wom*m*an̄ layde hur down̄ in a noke of his cell̃ & slepyd̃, & in hur slepyng sho dyed̃. And on̄ þe morn̄ þies yong men̄ come vnto hym̃, and þis olde man̄ sayd vnto þaim̃; "will̃ ye se how þis 24 childe & doghter of þe devull̃ hase burnyd̃ my fyngers? and lo! whar sho lyes slepand̃!" And þai went vnto hur & wold̃ hafe wakend̃ hur, & þai fande hur dead. And þan̄ þis old man̄ made his p*r*ayers vnto almi3ttie God, & raysyd hur fro deade vnto life, & 28 bad hur be a[1] gude wom*m*an̄, & temp̄ no mor̄ no men̄.

Carnales motus dom*ina*ndi su*n*t disciplinis et ieiunijs. Inf*r*a de temptacione.

[1] MS. as.

Carnalis temptacio aliqu*ando* extinguitur or*ati*onib*us* s*anct*or*um*. Sup*r*a de Agnete.

CXXXI.

Carnis temptacio rep*ri*menda est eciam in senib*us*.

4 Heraclides tellis of hym̄ selfe & sais þus; "whem̄ om̄ a tyme
I was gretelie tempyd' w*ith* temptacion̄ of my flessh̄, I went vnto a
man̄ þat hight Pachonius, þ*at* dwelte in wyldernes a solitarie, and
tolde hym̄ my dissese, whilk at I durste not for shame tell att
8 hame vnto Euag*er*us, þat was my maist*er*. And he ansswerd' me in
þis man*er* of wyse, & sayd'; 'Be it not vnto þe a new thyng at þou
suffers, ffor I hafe bene þis xl^ti^ yere in my p*r*ayers, & liffid' in my
cell ane old' man̄ as þou may see, & evur restreynyd' me from̄ þ*at*
12 temptacion̄; and now þis laste xij yere, þat temptacion̄ fell opon̄ me
& wolde neu*er* away fro mee; and þan̄ I thoght att I was destitute
of þe helpe of allmyghti Godd', & þoght þ*at* me had levur dy þan̄
for to concent vnto syn̄. And I nakynd' me & went furth of my
16 cell & layid' me befor̄ a wylde beste, & wold' hafe bene devowrid' &
slayn̄; & sho come & lykkid me from my hede vnto my fete,
& went hur way. þan̄ I vmthoght mee þat God wold' spare mee,
& I turnyd agayn̄ vnto my cell; and þan̄ w*ith*-in a while aft*er*, þe
20 devull transfygurd' into liknes of a fayre damysell þ*at* I had' sene
befor̄, & com̄ vnto me & sat down̄ om̄ hur kneis afor̄ me, & stirrid'
and' movid me so, at I had nere-hand' desyrid' to hafe had at do w*ith*
hur. So at þe laste I vmthoght me & I wex wrathe w*ith* hur, &
24 gaff hur a grete strake w*ith* my right hande; & onone sho
vanysshid' away. And þan̄ I went vnto wyldernes, & þ*er* I fande a
s*er*pent, & I tuke it vp̄ in my hand' & fretid itt, & put it vnto my
membres, to th'entente þat I mot be p*er*ysschedd' w*ith* þe bytyng
28 þ*er*off. And sho wolde nothyng bite me. And þan̄ I hard' a voyce
at sayd' vnto me; 'Go hame & w*ith*stand' þi temptacion̄, ffor
almi3ti God hase sufferd' þe to be tempid' becauce at þou sulde know
þine infirmyte & þi frelenes, and at þou sulde beseke God for to
32 helpe þe.' And þan̄ I went home vnto my cell, & contynowid' in[1]

[1] MS. *repeats*, in.

my prayers, & bade in a faste belefe þat þurgh þe helpe of almyghtie God I mott with-stond temptacion; & so I thank God I hafe done hedur-toward.'"

CXXXII.

Carnis temptacionem[1] reprimunt fetor et horror mulieris mortue.

We rede in 'Vitis Patrum' how per was a bruther þat gretelie was turment with mynd of a wommaⁿ þat he saw som tyme. So oⁿ a tyme a noder bruther of his come & tolde hym at sho was dead; and oⁿ þe nyght after he come per, he hard tell sho was berid, & he grufe dowⁿ vnto hur & beheld þe fayr clothe at sho was wappid in, and he tuke hur vp & had hur vnto his cell. And a litle while after sho begaⁿ to stynke, and he tuke hur oute & sayd, wheⁿ he lukid oⁿ hur; "Lo, flessh! now þou hase desyre, fyll now þi luste oⁿ hur!" And oⁿ þis maner of wise he chastid hym selfe many day, vnto hym ill temptacioⁿ went away fromⁿ hym.

Carnales motus per lesionem corporis quandoque sunt reprimendi. Infra de castitate. v.

CXXXIII.

Carnales motus in se corporaliter extinxisse nemo debet gloriari.

We rede of a maⁿ þat hight Paphencius, how oⁿ a tyme he liffid so straytlie many yeris, so þat he trowid he was delyverd fro flesshlie concupiscens, & vnto so mekull þat he was so strang in his selfe, þat he mott withstond any temptacioⁿ of þe devull. So oⁿ a tyme he had burnyd his hand ill, & his brethir come & made a medcyⁿ & layd per-vnto; and he made grete sorow & was passand hevie þat be instigacioⁿ of þe devull his hand was burnyd; and after þis hevynes he fell oⁿ slepe, and ane angell aperid vnto hym

[1] MS. tempacioni.

& sayd; "Whi erte þou hevie, sen þou may not suffer a little burnyng of erdlie fyre, & kepis in þi selfe a movyng of a flesslie luste? Go & take a naked fayr mayden & se hur ons, & if þou fele
4 þi harte for to be in tranquillite & reste, Than þou may wele wete þat þou may, w*ith*-oute grete hurte, suffre a little burnyng of fyre." *et c*^{o}.

CXXXIV.

Castitas. Castitate*m* mittit deus illam indigentib*us* [1].

8 Gregorius Nazarenus tellis, when he duelie kepid hym in chastitie & was bod a yong man, & lernyd philosophi att Athenys, he saw in a dreme, as hym thoght he saw syttand by hym redand ij fayr wom*me*n, one on his right side & a noder on his lefte syde.
12 And hym[2] þoght he[3] durst not for brekyng of his chastite behold þai*m*, nor he durst not aske þai*m* whyne þai come nor what þai wold. And þai beheld hym & sayd; "yong man! be not hevie, for þou knowis vs wele enogh; ffor þe tone of vs is wisdom & þe
16 toder is chastite, and we erte sent hedur to dwell w*ith* þe; ffor þou hase ordand for vs in þi hard harte a ioyfull habitacle & a merie."

CXXXV.

Castitas in vxore est multu*m* laudabilis.

20 Jeronimus tellis how þ*er* was som tyme[4] a noble man þat hight Duellus, & he was ane alde man & a wayke of bodie, & he wed a maydyn þ*at* hight Yliana. So on a tyme his neghburs & he fell at debate, & ane of þai*m* vpbrayed hym & sayd his ande
24 stynkyd, & his mouthe, & said his yong wife was ill warid on hym. And he was displesid þ*er*-w*ith* & went hame. And onone as his wife saw his cowtenans, sho askid hym whi he was so hevie; and he blamyd hur & said he was wrothe w*ith* hur becauce sho
28 wold neu*er* sen þai wer wed tell hym at his ande stynkid; for, he said, & sho had tellid hym he suld hafe done som medcyn þ*er*for

[1] Latin MSS. *have* diligentib*us*. [2] MS. me. [3] *Under* he, I, *erased*.
[4] MS. *inserts*, man, *here*.

to distroy itt. And sho said; "Sur, I sulde hafe done so, bod all oder mens and duse so as yours duse." *et c*.

Castitatis violatores eciam aves puniunt. Supra de adulterio. 4

Castitatis amore vita corporalis contempnitur. Infra de virginitate. I.

Castitatis amore propria patria relinquenda est. Infra de Clemente. iij. 8

CXXXVI.

Castitatis amore eciam membra corporis contempnuntur.

Jacobus de Vetriaco tellis[1] how som tyme þer was a myghti prince þat was fowndur of a nonrie þat stude nere-hand hym; 12 & he covett gretelie a fayr non of þe place, to hafe hur vnto his lemman. & notwithstondyng, nowder be prayer nor be gyfte he cuthe ouercom hur; & at þe laste he tuke hur away be strang hand. And when men come to take hur away, sho was passand 16 ferd, & askid þaim whi þai tuke hur oute of hur abbay more þan hur other sisters. And þai ansswerd hur agayn & sayd, becauce sho had so fayr een. And onone as sho hard þis sho was fayn, & sho garte putt oute hur een onone, & layd þaim in a dissh, 20 & broght þaim vnto þaim & sayd; "Lo! here is þe ene at your master desiris, & bid hym lat me alone, & lose nowder his sawle nor myne." And þai went vnto hym þerwith & told hym, & he lete hur alone; & be þis mene sho kepid hur chastite. & with-in 24 iij yere after sho had hur een agayn als wele as evur had scho, þurgh grace of God.

CXXXVII.

Castitatis exemplo *et* amore totum corpus aliquando exponitur in periculo. 28

We rede how on a tyme, when þe cetie of Leodonens[2] was wastid be þe Brabans, many wommen & maydens & oder, for luff of

[1] Tellis, *repeated and erased.* [2] Latin MSS. Leodiensis ciuitas.

chastite put þai*m* in grete p*er*eſt of þ*er* bodis. So as one of þai*m*, to safe hur chastite, putt hur in grete p*er*eſt of þe watir, ij of hur enmys come vnto hur in a bote, & drew hur into þ*er* shiꝑ, to
4 þe entent at þai wolď devowre hur maydenhede. And sho had levur hafe gane agayn into þe watir & hafe bene drownyď, þan at þai had defowliď hur. And sho lepe oute of þe shiꝑ into þe watir, and w*ith* strenthe of hur lowpyng þe bote drownyď,
8 & þase ij men war bathe drownyď; and sho be þe grace of allmyghti God was saviď, & come hole & sownde vnto þe landď. *et c*ᵒ.

Castitatis amore p*ul*c*r*itudo debet abscondi. S*upr*a de abscond*er*e *et* inf*r*a de pulc*r*itu*din*e.

12 Castu*m* puru*m* Maria virgo sibi desponsat. Inf*r*a Marie genit*r*icis dei.

Casta*m* reginam Maria virgo delib*er*at. Infra Marie genet*r*icis dei.

16 Castus homo ecia*m* int*er* m*er*et*r*ices castitate*m* s*er*uare debet. Inf*r*a de m*er*et*r*ice *et* iuv*en*e. ij.

Castitate*m* sua*m* s*er*uare volens mulier int*er*du*m* includi debet, *et* viris non apparere. Sup*r*a de
20 Assenecħ.

CXXXVIII.

Castitatem viri p*er*icli*t*ari faciunt tempus, locus, *et* mulier alliciens.

Saynt Jeromn tellis in þe 'Legent of Saynt [*Paul*[1]] þe H*er*mett,'
24 how Decius, at som tyme was Emp*er*ou*r*, tuke a yong chr*ist*en-man & garte lay hym in a softe bed, whar þ*er* was temp*er*ans of þe ayr & sownď of watir rynyng, & syngyng of burdis, and gude smeſt of flowris, & he garte bynď hym þ*er* so w*ith* rapis, þat he myght
28 nowder stur hanď nor fute, nor helpe hym selfe. So as he lay, þ*er* come vnto hym a yong wenche & a fayre, bod scho was not clene of hur bodie, & laiď hur done be þis yong man & made hym dalyans. And when he feliď at sho had moviď his flessħ vnto

[1] So in the Latin MSS.

syn & he mot not helpe hym selfe, nor no man*er* of wapyn had to fend' hym w*ith* fro hur, he bate in sonder his tong & spitt it in hur face. And w*ith* þe wark þ*er*of his temptacion recedid away. *et c^o^.*

CXXXIX.

Cautela. Cautela bona frequen*ter* est necessaria.

Valerius tellis how ij men þat was sam*en* at hoste w*ith* a wom*m*an þat held' hostre, lefte on a tyme w*ith* hur a grete sowme of money, vnd*er*nethe þis condicion, at sho suld not delyver it bod if þai bothe come vnto hur sam*en* þ*er*for. So w*ith*-in a little while aft*er*, þe tane come þ*er*for, & sayid' his felow was dead, & begylid' hur & made hur to delyvur hym þe mony; and he went þ*er*w*ith* our se into a noder contr*e*. And onone fro he was gone, þe toder come vnto hur & askid' hur þis money, and sho ansswerd' agayn & sayd' sho was redie to giff þis money, bod sho wold' not delyver it or he & his felow bothe sam*en* come þ*er*for, as þai had bothe bedyn hur do; & þus sho excusid' hur.

Cautela fraudulenta rep*re*hensibilis est. Sup*r*a de aduocatis.

CXL.

Cecus aliqu*ando* audacius p*er*transit[1] malu*m* passu*m* q*u*am videns.

We rede in 'Libro de Dono Timoris,' how þ*er* was a blynd' man þat had a boy þat led hym be þe way; & þai come on a tyme vnto a strayte place whar þ*er* was not bod a little bryg & a strayte, & þis boy durste not lede hym ou*er* itt, & stude stiff & told' hym. And þe blinde man bad hym go ou*er* it baldlie, and þe boy sayd' he durste not; & he gatt þe boy in his nekk & bad hym poynt

[1] MS. *repeats here,* aliqu*ando.*

þe way with his staff, & he suld' felow it; & he did' so. & þis blynd' man went ou*er* þe bryg baldlie be tellyng of þe lityll boy.

Cecu*m* esse corporalit*er* aliqu*ando* pr*o*dest a*nim*e.
4 Infra de paciencia.
Cecus ecia*m* inuitus illuminatur a deo. Infr*a* Invitus.

CXLI.

Celandu*m* est secretu*m*.

Macrobius[1] tellis how þ*er* was a nobyll captayn in Rome þat
8 hight Papirius; & when he was a childe w*it*h his fadur, on a day he went w*it*h hym vnto the cowrte, and when he come home his moder askid' hym what at þe senaturs & þe wyse men of Rome said' at þ*er* cowrte & þ*er* p*ar*lement. And he ansswerd' hur &
12 sayd' þat it was not lawfull to tell, for he þat tellid' it mond' be dead' þ*er*for. And sho tuke a wand' & bett hym, and he saw þat hym burd' nedes tell hur somwhat, & he fenyd in þis man*er* of wyse & sayd', þ*er* all þe cowncell att þe senaturs had at do at þ*er*
16 p*ar*lement was for to witt whedur it was more necessarie þat a man sulde hafe ij wyvis, or a wom*m*an ij husbandis. And' sho went & told' it vnto hur com*m*edurs, & tellid' þai*m* all þe town our, so þ*at* on þe morn af*ter*, wurd' come þ*er*-of vnto þe senaturs þat þe
20 cowncell of þ*er* p*ar*lement shulde be dis-curid' be þis little childe; & þai garte feche hym aforn þai*m*, & spyrrid' hym what þat was at he had tellid' his moder, & he tolde þai*m*[2] all þe p*r*oces. And þan þe senaturs ordand' þat fro thens furth no childe, bod alonelie he,
24 sulde com into þ*er* p*ar*lement w*it*h his fadur, for p*er*ell of tellyng of þ*er* cowncell; & afterward' hym happend' be þe wyseste man in all Rome.

CXLII.

Celari debent defectus amicor*um*.

28 Ruffinus tellis þat on a tyme when þe Emp*er*our Constantyne went into a place whar þ*er* was gaderd' many brethyr sam*en* at

[1] MS. Mocrobius. [2] MS. *repeats*, þaim.

a cownceſt, he fand' at þai had emang þai*m* many debatis & stryvis; and he tuke of þai*m* a byſt of aſt þ*er* debatis & þ*er* stryvis, & putt it in his bosom, & when he come home he burnyd it, at neu*er* man sulď se it after, as p*r*estis sulde do w*ith* confession. And' 4 afterwerď he sayď, when þai askiď hym whi he had done so, in þis maner of wise; "Si vidissem sac*er*dotem vel aliqu*em* eor*um* q*ui* monachali h*ab*itu su*nt* amicti, et c⁹. And I saw a p*r*este or a monke doyng sym, rather I sulď hide hym w*ith* my mantyſt, 8 þam disclander hym." *et* c⁹.

CXLIII.

Cibus. Cibario*rum* sup*er*fluitas semp*er* est ab om*n*ib*us* vitanda.

Saynt Jerom tellis of a philosophur þat hight Epicurus, þat, 12 if aſt he was a sewer of voluptuosite, at he mott sett his felicite þ*er*in, neu*er*-þe-les he fillid his bukis & said, þat appyls & oþ*er* vile meatis sulde be vsid; þat[1] other metis sulde not hafe mor payn in inquiryng þan luste in abusyng. For he sayď we mott nott aſt- 16 way giff hede vnto wisdom, if we thoght aſt-way of habundans of our meate.

CXLIV.

Cibus mod*er*atus *et* vniformis causat sanitat*em* · *et* pulc*r*itudi*n*em corp*or*alem. 20

Helynandus tellis how on a tyme a bisshopp askiď a yong man of Religion, how it happend' þat he was haler & fayrer in his closter þan he was when he was in þe werlď. And he answerď agayn & sayď; "For here I liff weſt & clenlie; ffor as for þe furste, here 24 I hafe my heaſt, and as for þe secunď, I am here fayr, & so I mott not do in þe werlď; for þ*er* I liffiď in fylthe, & so I did not here." þan þe besshopp askiď hym whatt at he had etyn þat day, and he answerď agayn & said, "enogh." And þe bisshopp sayď he askiď 28

[1] Latin MSS. eo q*uod* exquisite epu*le* maior*em* pena*m* h*ab*eant inquirendo, q*uam* voluptat*em* in abutendo.

hym̃ not of quantite, bod of qualitie; "bod what ete þou yisterday, & what to[1]-day?" And he ansswerd̃ agaym̃ & said̃; "yisterday I ete cale and̃ pes, & to-day I eete pes & cale, & to-morm̃ I mom̃ eate pess with cale, & after to-morm̃ I mom̃ eate cale with pease." & þus be a fayr circumstans he broght aboute his sentans, so þat he mot shew at acordyng diett makis a man̄ both̄ fayr & hale of his bodie. *et* c⁹.

Cibo eodem vtentes non semper equaliter meliorantur in corpore. Supra de apostatis. ij.

Cibum sumere sine benediccione non est bonum. Supra de benediccione.

CXLV.

Cibo spirituali sustentatur corpus aliquando sine corporali.

Jacobus de Vetriaco tellis, þat þe appetite of meate was so wastid̃ in Saynt Marie of Oginiez[2], þat a grete while scho mott vnnethis take any meatte; so þat som tyme be viij dayes, & som tyme be x dayes, sho ete neuer meate. & yit it was a grete mervayle, for, for all̄ þis, nowder warkid̃ hur hevud̃, nor sho lefte not þe labur of hur handis, & sho was als strang to labur om̃ þe laste day as sho was om̃ þe furste; and if sho wold̃ hafe etym̃ þase dayes, sho myght nott, vnto[3] þe sensualitie þat come of hur spiritt come vnto þe selfe agaym̃. And som tyme whem̃ sho was be hur selfe, som̃ tyme be xxx^ti dayes, sho wolde neuer ete meate. And many dayes sho wold̃ neuer speke wurd̃ bod þis alone; "I wull̄ resayfe my sacrament." & daylie sho reseyvid̃ it in privatie. And whem̃ v wowkis was done, þam̃ scho oppynd̃ hur muthe & spakk & reseyvid̃ bodelie meatt. *et* c⁹.

Ciconia adulterium abhominatur *et* punit illud. Supra de adulterio. iij.

[1] MS. do. [2] MS. Ogimiem.
[3] Harl. MS. donec sensualitas que a spiritu quasi absorta fuerat ad se ipsam rediret.

CXLVI.

Cineres. Cin*er*es sacri deuote su*n*t recipiendi.

Cesarius tellis how þ*er* was in a cetie ij men̄, & þai satt at myrth & at ale on̄ fastyngang⁹ evyn̄ vnto mydnyght in a taveren̄; & in þe mornyng þai war so[1] thristie at þai went thedur agayn̄, & sett þai*m* at þe ale vnto þai rang to mes. And when̄ þai saw gude men̄ wend̄ vnto þe kurk, one of þai*m* sayd̄ vnto þe toder; "Now hafe we abydyn̄ our lang. Go we vnto þe kurk & take our̄ ass." And þe toder ansswerd̄ hym̄ agayn̄ in skorn̄, & sayde; "Sitt still̄, & I sall̄ giff þe ass." And he tuke vp ass & kest opon̄ his hede, & he on̄ his. And furth-w*ith* þai war punyshid for þ*er* scorn̄, ffor þai felid̄ so mekull̄ duste, bathe aboute þ*er* hedis & þ*er* facis, as it had bene blawn̄ opon̄ þai*m* w*ith* a payr of belows. And when̄ þai felid̄ þis, þai began̄ to cry; and when̄ þai oppynd̄ þ*er* mouthe, so mekill̄ ass went in-to þ*er* throtis, at þai war nerehand̄ werid̄. And þai wer ledd̄ into dyvers placis wha̅r þ*er* was no duste, as into medows & in garthyns & in selers, bod it p*r*ofettid̄ nothyng at þai myght defend̄ þai*m* fro þis duste of ass at was abowte þ*er* hedis, to, att þe laste, þai war bothe whirkenid þ*er*-w*ith* & deyid̄: & þat had þai for þ*er* skornyng.

CXLVII.

Clementis.

We rede how þat Matidiana, þat was moder of Saynt Clemett, was a[2] passand fayr wom*m*an̄, & hur husband̄ broþ*er* fell̄ amoros of hur, & laburd hur hugelie; & sho wulde neu*er* consent vnto hym̄ for to cauce hym̄ & his bruther, hur husbond, to be at debate. And sho vmthoght hur þ*a*t sho wolde go oute of þe contre a while, and sho fenyd a dreme & told̄ hur husband̄ at þ*er* was a voyce at come vnto hur in hur slepe, & bad hur go furth of þe cetie w*ith* hur ij sonnys, Faustus & Faustinus, vnto tyme itt callid̄ hur agayn̄, and els sho & bothe hur sonnys mond be p*er*ysshid̄ & distroyed̄. And when̄ hur husband̄ hard̄ þis, he had grete m*er*vayle þ*er*off,

[1] MS. *repeats*, so. [2] MS. *repeats*, a.

& he sent his wyfe & hir ij sons, & a parte of his meneya w*ith* þai*m*, vnto Athenys, and held' Clemett at home w*ith* hym̄, þat was bod v yere olde. And as þai war sayland be þe se, þ*er* shup brakk,
4 and þis moder loste hur sonnys & went þai had bene drowñ; & yit sho gatt to land' & clam̄ vp oñ a cragg. And þ*er* scho dwelt a grete while w*ith* a wom*m*añ þat had þe p*ar*lesie. So þis Matidiana handis fell benombe for sorow of hur husband' & hur chuldre,
8 so þat sho mot nothyng welde hur handis; so þat þai wer evyñ as deade & at sho had no felyng of þaim̄. And afterward' hur husband' sent vnto Athenas, & hard no tithandis nor wurd of his wyfe nor of his childer. & he putt Clemett in a gude mans
12 gou*er*nans, & gatt hym̄ a ship̄ & went to seke his wyfe and' his childre, & so he contenyd' xx yere. And in þe mene while, þis Clemett drew vnto Saynt Petur, and told' hym̄ what was happend' vnto his fadur & his moder. So oñ a tyme Petur & Clemett vnto-
16 come þ*er* þis Matidiana begid' hur meatt. And Saynt Petur askid hur whi sho beggid' & wolde nat wyrk for hur meate, & sho ansswerd' agayñ & sayd', þat hur handis was[1] benombe & scho mott not welde þai*m*, & teld' hym̄ all þe p*roc*es how it had
20 happend' w*ith* hur husband' & hur & hur childre. And þañ Petur said' vnto hur; "as for Clemett þi soñ, I cañ shew þe hym̄." And wheñ sho hard' þat sho swonyd' & fell dowñ vnto þe grownd'; & Petur tuke hur vp̄ be þe hand' & led' hur vnto Clemett. And
24 wheñ Clemett saw his maist*er* Petir ledand' a wom*m*añ be þe hand', he begañ to smyle; and onone as þis wom*m*añ come vnto Clemett, sho hawsid' hym̄ in hur armys, & kissid' hym̄ & fell dowñ in swone; & he putt hur from̄ hym̄ & trowed' sho had bene wude,
28 and made hym̄ passand wrathe w*ith* Petur. And þañ Saynt Petur said'; "what duse þou, soñ Clemett? Putt not þi moder away fro the." And wheñ Clemett hard' þis, he wepud, & tuke vp̄ his moder, & fell evyñ dowñ vnto þe erth hym̄ selfe for fayñ; & att þe
32 laste he tuke knowlege vnto his moder. And in þe mene whlie Aquila & Niceta, þat war becom*m*eñ þe discipuls of Petur, wer not þ*er* p*re*sent, and wheñ þai saw hur þai spurrid' faste what sho was, and Clemett told' þai*m* how at sho was his moder; and Saynt

[1] *After* was, v, *erased.*

Petur tellid þaim all þe proces. & þan þai tuke a knowlege vnto hur & sayd, "fforsuth we ij[1] er Faustus & Fa·tinianus, & þis is our muder, & Clemet is our brother." & þai kyssid samen with grete wepyng & Ioy. And with-in a while after þaim happend be grace of God to fynd þer fadur; and þus all þer sorow turn in-to myrthe & Ioy. 4

CXLVIII.

Clericus ratione status sui habuit plura privilegia[2].

We rede how þat a poett, þat hight Valerius, wulde neuer ryse vnto Iulius Cesar when he come in-to þe company of poettis, as it had bene a man þat had nott kend his magestie; and he did it all becauce he trustid hym selfe was moste hye in comparyson of studie & lernyng. And he askid hym whi he wuld not ryse vnto hym, & he said he wold nott for þer was no place of temporaltie nor of feghtyng in armur, bod all of turnyng of bukys & volums. 8 12

CXLIX.

Clerici non debent terrena appetere, sed virtutem *et* honestatem.

We rede of Pyocinus[3] þe filosophur, when he was ordand to make enornementis of vertues, (so þat at he taght, he suld not shew be[4] exsample of oþer men bod rather be exsample of hym selfe), becauce he mot sitt still in ryst & pease, he chose hym vnto a quiete place, whar he sulde here no noyse of no creatur; & þer he hedid all maner of þing how God ordand þaim. And with-in a while fro he had bene þer, he had in contempte all maner of wurshup & said þer was no trew wurshup bod connyng; ffor þat, he said, was most delicious, þe whilk att mans witt cuthe ymagyn off trewthe in a mans saule. *et* c°. 16 20 24

Clericis necessaria est facundia. Infra de facundia.
Clerici aliquando false infamantur. Infra de infamia. 28
i° *et* ij°.

[1] *After* ij, fa, *erased.*
[2] MS. privalegia.
[3] MS. Arundel, Protinus.
[4] MS. he.

Clerici incontinentes vix in fine continent. Infra de con*tr*icione.

Clerici filiab*us* iudeor*um* se com*m*iscent. Inf*r*a de
4 cont*r*icione. iiij.

Clerici qui de sacra scriptura legunt, opere debent adimplere. Inf*r*a de Sciencia, primo.

Clerici debent in scripturis diligent*er* studere. Inf*r*a
8 de studio.

Clerici ecia*m* int*er* meretrices castitatem seruare debent, *et* ad hoc faciend*um* alios induc*ere*. Inf*r*a de muliere meret*r*ice.

CL.

12 Clerici in eccl*e*sia deuote debent dicere officiu*m* diuinu*m*.

Jacobus de Vet*ri*aco tellis how on̄ a tyme a holie man̄, as he was in the quere, he was war of þe devuł & a hevie sakk [1] evyn̄ fuł on̄
16 his bakk. & þis holie man̄ chargid hym̄ to charge hym̄ att teł hym̄ whatt he bare in þ*at* sekk at was so hevy. & he ansswerd agayn̄ & sayd; "here in þis sakk er silappis & wurdis þat er ou*er*hippid, & also versis of þe salter & wurdis er mombled þat þir
20 prestis & þies clerkis hase stolne in þis matyn̄-while." & þan̄ þis holie man̄ askid hym̄ what he hight, and he said þat he hight Titiuillus. And hereof þis holie man̄ made ij vers & sayd; "Fragmina v*er*bor*um* Titiuillus colligit hor*um*, Et fert [2] ad for*um*
24 quo p*re*mia reddat [3] eor*um*." *et* c⁹.

CLI.

Clerici no*n* debent studere in uanis.

Jacobus de Vet*ri*aco tellis how on̄ a tyme at Parissh, it happend þat a scoler, when̄ he was dead, apperid vnto his maister cled
28 ał in p*ar*chemyn̄ writyn̄, w*ith* smale letters wretten̄ þ*er*on̄. And

[1] MS. sałł. [2] MS. ferte. [3] MS. reddit.

emang att opẽr questions his maister askid hym̃ what bement þat garment att was so light, & þe letters att was wretyn̄ þervppon̄. And he ansswerd agayn̄ & sayd; "ilkone of þies letters er hevyer vnto me þan̄ war þe weght of þis grete kurk & I bare it on̄ my 4 nek"; and shewid hym̃ þe kurk of Saynt German̄ at was þer, & sayd; "þies er sophyms & subtelties, whare-in I wastis att my dayes, & I may not tell what hete at I am̃ turment with att my dayes vnder-nethe þis cape. Bod & þou will hold furth 8 þi hand, I sall shew þe be a dropp̄." And he putt furth his hand, and þer fell þer-opon̄ as it had bene bod a dropp of swete. And it was so hate at it thirlid his hand þu[r]gh as it had bene þe sharpe schote of ane arow. And onone þis maister as he saw þis, he lefte 12 þe logykk skule, & made hym̃ a monk of Ceustus ordur. And he made þies ij versis & sayd; "linquo coax ranis, cra corvis, vanaque vanis; Ad logicam pergo que mortis non timet ergo." And he become a gude man̄; & als long as he liffid þer was a hole 16 þurgh his hand. *et* c°.

Clerici aliqu*ando* carnali amore mulier*um* decipiuntur. Inf*r*a de cont*r*icione.

Clerici in sacris ordinib*us* positi mu*n*do corde *et* cor- 20 pore debent ministrare. Inf*r*a de Contricione. iiij.

Cogitaciones varie occurru*n*t orantib*us*. Sup*r*a Barnardi. ij. 24

Cogitacionib*us* frequent*er* immiscet se sup*er*bia vt bona op*er*a p*er*dat, sed p*r*opt*er* hoc no*n* sunt dim*i*ttenda. Sup*r*a Barnardi. i.

CLII.

Cogitacionibus malis impeditur aliquis ne o*rati*ones 28 facte p*r*o se ab aliquo exaudiantur.

We rede in 'Vitis P*atr*um,' how þer was a man̄ þat was gretlie tempid w*ith* temptacion̄ of his flessh: and he luked vnto a gude

ald' man & lete hym wete *per*of, & *pr*ayed' hym to *pr*ay for hym; and so he did'. & when he had long prayed' for hym he mendid' no þing, & þis olde man m*er*veld' gretlie at his *pr*ayer was not
4 hard'. So on a nyght as he lay in his *pr*ayers, he saw in a vision þis yong man sittant, & evull spyrittis in lyknes of wom*me*n playand' befor hym, & makand' hym grete myrth; and he saw þis yong mans gude angell[1] grete wroth becauce he wold' nott ryse &
8 make his *pr*ayer vnto almighti God'. And þan þis olde man sayd vnto þis yong man; "Bruther! þe fawte is þine *þat* þe *pr*ayers þat er *pr*ayed for þe er nott harde. For þou hase a delectacion in evull thoghtis, and it is impossible to remofe ill thoghts fro the
12 w*ith* other mens *pr*ayers, bod if þou doo som labur *per*in þi selfe. For it is w*ith* the as it is w*ith* a man þat is seke; ffor & a man þat is seke will nott abstene hym fro guttus meatis, what *pr*ofettis it to do vnto hym any cure of lechecrafte?"

CLIII.

16 Cogitaciones ex toto nemo fugere possit.

We rede how on a tyme a c*er*tayn man of religion made playnt vnto a holie abbott þatt hight Pastor, þat he had so many thoghtis of syn in his mynde þat he was like to be p*er*isshid' þ*er*w*ith*. And
20 he had þis monke in-to a playn felde vppon a fayr day, whar þe wynde blew, & he bad' hym hald' obrade his skyrte & take þe wynde & bere it hame. And' he ansswerd' agayn & said' he myght nott. And þan þe abbott said'; "No more may þou lett
24 þoghtis to com in þi harte & þi mynde, bod itt is þy parte to with-stond' þa*im*." *et c*^{o}.

Cogitacio de diu*er*sis contristat vel letificat ho*mi*-
*n*em, vnu*m* reddit pallidu*m*, aliu*m* rubicundu*m*.
28 S*upr*a de apostata. ij.

[1] MS. ans, *with* g *written over the* s, *to make* angell.

CLIV.

Cogitacio de morte multum est vtilis.

We rede ex 'Dictis P*atru*m,' how a yong mañ sayd oñ a tyme vnto ane old' mañ; "what sall I do? for I am̃ like to be slayñ w*ith* fowle þoghtis." And þis ald' mañ ansswerd' hym̃ agayñ 4 & said'; "Soñ, a wom*ma*ñ when sho will spane hur child', sho will enoynt hur pappis w*ith* bitt*er* þing, att hur childe, when he wolde sowke, sulde lett when he felid' bytt*er*nes. And þ*er*for' putt in þi thoght þe bitt*er*nes of dede, & of þe paynys þat er 8 ordand' in hell & in purgatorie for syñ in tyme to com̃, and onone þies evill' þoghtis sall recede away fro the." *et* c^9^.

Cogitacio faciens comp*ar*acionem de delicijs p*re*senti-b*us* ad supplicia eterna multum est vtilis. inf*ra* 12 de delicijs. ij.

Cogitacio miserie p*rop*r*ie* *et* nature defectibilis re-trahit ho*min*em a malo. Infra de contemptu sui.

Cogitacio purgatorij vel inferni inducit ho*min*em ad 16 penitenci*am*. Inf*ra* de penitencia. iiij.

CLV.

Cogitacio p*er*petuitatis penar*um* inferni aliqu*ando* conu*er*tit ho*min*em.

Jacobus de Vetr*ia*co tellis how þ*er* was som̃ tyme a seculer mañ 20 þat was passand delicate. So oñ a tyme he vmthoght hym̃ in his mynde, ffurst, if a thowsand' of dampnyd' sawlis myght be delyverd' fro payñ, and his thoght ansswerd' hym̃ & sayd, "nay." þañ if a hondreth m̃l mott be delyu*er*d', & his thoght said, "nay." 24 þañ if a thowsand' thowsand' myght be delyverd', & his thoght said, "nay"; and þañ if als many thowsand' mot be delyverd' as þ*er* was droppis of watir in þe see, & eu*er* it said', "nay." And as he was in þies thoghtis he was gretlie trubled' & waxid' ferd'. So 28 sodanlie he vmthoght hym̃ & said' vnto hym̃ self þat þai þat giffes þ*er* luff vnto þis werld' war passand' blynd' & fonde, þat for a

little tyme att þai mon liff þ*er*in, for þe transitorie delites and vanyties þ*er*off, fallis in-to eu*er*lastand dampnacion & payn of hell.

CLVI.

Cogitacio finis in om*n*ib*us* op*er*ib*us* est multu*m* necessaria.

We rede in 'Libro de Dono Timoris,' how on a tyme þ*er* was a yong man þatt went vnto a fayre; and when he had walkid abowte, & sene many shappis & mekull chafir to sell, at þe laste he come vnto a shop þ*er* ane old man [st]ude; & he had as who say no thyng to sell. And þis yong man askid hym what at he had[1] to sell. And þis alde man answerd & sayd he had to sell wisdom; and þis yong man sayd þat he wolde by itt, and askid hym whatt he sulde pay þ*er*for. And he said, "a hondreth mark." And þe toder þoght itt mekull, nott-withstondyng he payed hym itt. And when it was payed, þis olde man taght hym þis wysdom & said; "In om*n*i op*er*e cogita p*r*imo ad qu*em* finem venire potes, vn*de* v*er*sus; 'Quicquid agas op*er*is finem p*r*imo mediteris.' þat is to say, in all þi werkis, evur at þe begynyng vmthynk þe whatt will com of þe endyng." And when þis yong man hard þis, hym forthoght hys bargan & traystid þat he had bene deseyvid. Than þis olde man said; "Go þi wais home! and forgett nott þis at I tolde þe, bod write itt in þi howse ou*er* þi hallyng, & in þi wyndows, & on þi duris, & on þi vessell, & in o*per* dyvers places in þi howse; & þou shall fynd att it sall be þe best chafir at evur þou boght." And he wente home & did so. And emang all o*per* he garte browde þis reson opon a clothe þat he was vsid to be shavyn w*ith*. So on a tyme þis yong man had enmys þat come vnto a barbur att vsid to shafe hym, & hyrid hym for a grete som of money to sla hym when he shufe hym; & he tuke þ*er* money & grawntid þat he sulde do so. And when þis barbur come to shafe þis gude man, as he was in wetyng of hym he lukid vpon þe raster clathe; & he was somwhatt letterd & red þis reson. And onone as he had red it, he vmbythoght hym what ende wald com of þis

[1] MS. *repeats*, hym what he had.

tresoñ & he did itt. & he said vnto hym̃ selfe þus; "and I sla þis mañ I moñ be slayñ þerfoꝛ." And he begañ to wax faynt & hevie & swownyd̃. And onone as þis gude mañ saw hym̃ fare so, he steppid̃ vnto hym̃ & lifted̃ hym̃ vp oñ his fete, and comfurthed̃ 4 hym̃ & askid̃ hym̃ whatt hym̃ aylid̃. And he prayed̃ hym̃ to hold̃ hym̃ excusid̃ & be not wrothe & he sulde telł hym̃, & he essurid̃ vnto hym̃ þat he suld̃ not be wrothe. And þañ þis barbur sett þe spełł oñ end̃ & tolde hym̃ alł þe dede. & he forgaff hym̃ & bad a 8 noder mañ shafe hym̃. And þañ he thankid̃ God & þe wisdoñ þat he boght, for þus he fand̃ þat it savid̃ *þer* lifes bothe. *et* c⁹.

CLVII.

Colu*m*ba. Colu*m*bar*um* nutricio non placet Deo.

Cesarius tellis how som tyme *þer* was a knight þat luffid̃ wele to 12 bryng vp & brede dowvis in his place in his chaw[*m*]ber-endis, & in dyvers o*þer* places. And his curatt tolde hym̃ þat it was grete syñ vnto hym̃ for to kepe so many of þai*m* to-gedur, for als mekułł as þai hurte & wastid̃ his neghburs cornys. So oñ a day he tuke 16 a skuttylfułł of corñ & callid̃ þai*m* to-gedur & gaff þai*m* meate. And whenñ þai wer alł to-gedur beforꝛ hym̃, he spak vnto þai*m* w*ith* a clere voyce þat alł menñ myght here, and̃ sayde oñ þis man*er* of wyse; "Ye dowvis! If it be Goddis wiłł att ye bide w*ith* me, 20 dwełł stiłł, or els I com*m*awnd̃ you in Goddis name at ye rise vp, & flee away faste." And att þis wurde, onone alł þies dowvis rase vpp, & flow clene away in a grete flokk̃. And neu*er* after fro thens furth̃ þai come agayñ vnto his place. *et* c⁹. 24

Columba sac*er*doti indigno sacr*amentu*m aufert.
Inf*r*a de sac*er*dote indigno.

Comes a de*m*one iniquo viuus portatur in infernu*m*.
Inf*r*a de demone. vj. 28

Comiti p*ossun*t adaptari multa que dicu*n*tur inf*r*a de p*r*incipe *et* Iudice.

Comitissa p*ropte*r ornatu*m* vestiu*m* dampnatur.
Inf*r*a de ornatu. I. 32

CLVIII.

Com*m*endacio vel com*m*essio. Com*m*endare vel com*mit*tere se diabulo nimis periculosum est.

Helinandus[1] tellis how on̄ a tyme þe archedekyn̄ of Aurilianens
4 sulď go vnto Rome. And he *pr*ayeď a chanon̄ of his to graunt
hym̄ a clerk of his to go w*ith* hym̄, þat hight Nathanael, þat was
a trew s*er*vanď vnto hym̄; for hym̄ þoght at he was necessarie
vnto hym̄ in his iorney. And þis clerk, þuf alł it was agayns his
8 wiłł, went w*ith* hym̄, & he made hym̄ his purs-maister. Soo
when̄ þai come nere Rome, þis Archdekyn̄ was bod a chynche,
& he askiď þis clerk a rekkenyn̄ & a compte of þ*er* expensis
straytlie vnto þe leste halpeny. And þ*er* þai feł vnto rekenyng &
12 variď; & þis clerk betuke hym̄[2] selfe vnto þe devułł, als witterlie
as evur he was in fonte-stone, bod it was as he sayde. So þai
went on̄ flytanď. And as þai went owr at a brygg our a grete
watir, þis clerk happenď to fałł by þe brygg & was drownyď.
16 And he had made a cou*n*anď befor w*ith* þis Chanon̄ þ*at* was his
maist*er*, þat whethur of þai*m* dyeď furste, w*ith*-in xxx^{ti} dayes,
& he myght, sulď com̄ vnto his felow, & hide no thyng bod tełł
hym̄ clerelie how it stude w*ith* hym̄. So on̄ þe nyght afterwarď,
20 as þis chanon̄ lay in his bed wakanď, & a byrnanď lampe befor
hym̄, þis Nathanaełł clerk stude befor hym̄, cled as hym̄ thoght
alł in a fayre cape made of feddurs. And þis chanon̄ was nothyng
aferď of hym̄, bod was wełł apayeď of his com*m*yng, and said vnto
24 hym̄; "Nathanael! welcom̄ home! Is nott þe archedekyn̄
com*m*en̄?" and he ansswerď agayn̄ & sayď; "Nay, sur, bod
I am̄ com*m*en̄ as I made cou*n*anď w*ith* you þ*at* I sulď do; and
I am̄ now deaď & I *pr*ay you to helpe me, for I am̄ in grete
28 turmentt*is*." And he askiď hym̄ whi, sen̄ he liffiď so honestlie &
so trewlie as he diď. And he sayď agayn̄; "Sur, forsuthe it
sulde hafe bene wele w*ith* me, bod þis day I was sodanlie greviď,
& betaght my selfe vnto þe devułł: and I *pr*ay you warn̄ als many
32 as ye may, at þai do neu*er* so as I diď, ffor þai þat wiłł com*m*enď
þ*er* selfe vnto þe devułł, þai giff hym̄ power of þai*m*; & so diď I

[1] MS. Belmandus. [2] MS. *repeats*, hym̄.

þis day, & þerfor I was drownyd, & for no noþer þing am I in payn." And þan þis chanon askyd hym, sen þat he was in payn, how it was þat he had on so fayr a cape. And he ansswerd agayn & sayd; "Sur, þis cape is hevyer vnto me þan war þe gretteste 4 towr in all þis werld & it wer on my bakk. And þe fayrnes þerof is a belefe of forgifnes þat I hafe, if at I be trewlie prayed for." And þan þis chanon hyght hym þat at hys power he sulde pray for hym. And with þat he vanysshid away; & he hard neuer 8 more on hym.

CLIX.

Commestio. Comedit aliquando vnus plus quam plures.

Solinus tellis how som tyme þer was a strang knyght, a man like 12 a grete giand, and he was a grete weryor & alway had þe victorie whar-evur he faght. So on a tyme as he was in batall, he was passand hongrie, & he gatt in hys armys ane ox, and bare it a-way ane acre lenthe; & with his neve he slew it & made meatt þerof, 16 and ete it vp att ons all be his one. And it grevid hym at þat tyme no þing; bod with-in a little while aftre, he þat had victory of all oþer men in batell, þurght his awn folie deyed away.

Comedens cibos non licitos punitur. Infra de gula. 20 ij.

Comedere pluries in die propter hospites caritas est. Infra de hospitalitate. ij.

CLX.

Communio. Communicare[1] frequenter volentes non sunt prohibendi. 24

Cesarius tellis how þat in þe dioces of Leodonens[2], in a town þat hight Chorenbar[3], was þer a wommen þat desirid greatlie oft sithis

[1] MS. comminicare.
[2] Latin MSS. Leodiensis.
[3] Harl. MS. Corebam. Arund. MS. Chorenbar.

to be howseld̄. So on̄ a night, as sho lay on̄ a cowche sayand̄ hur *p*rayers, almiȝti God̄ come in-to hur chawmer, & bare in his handis þe box at þe sac*r*ament was in in þe kirk̄, and þ*er* come aungels
4 w*ith* hym̄, syngand̄ þis sang; "speciosus forma p*ro* filijs ho*minum* *et* c⁹." And he stude befor̄ hur & said̄; "Becauce þe p*re*ste denyed̄ to giff þe my bodie, I sall̄ howsell̄ þe myne awn̄ handis." & he did so, & tuke ane hoste oute of þe box & gaff hur, & went his
8 wayis. And þ*er* was in þe same chawmber a noder religious wom*man* þat saw all̄ þis, and on̄ þe morn̄ sho went vnto þe preste, and askid̄ of hym̄ how many hostis war in þe sacrament-box in þe kurk̄; and he saide þat wiste he wele enogh̄. & he oppynd̄
12 þe[1] box & luked & fand̄ þat one was away; & yit all̄ was lokkid̄ as þai war wunte to be; & þan̄ he had grete m*er*vayle, & wepud̄ & made mekill̄ sorow, and had grete m*er*[*v*]ell̄ how þis mott happen̄. And þan̄ þis wom*man* comfurthid̄ hym̄ & told̄ hym̄ all̄ þat evur
16 sho saw, & whar̄ þe hoste was becom*men*, & cownceld̄ hym̄ þat fro thens furth̄ he sulde nevur gruche to giff þai*m* þe howsyll̄ þat askyd̄ itt, & it war nevur so ofte. *et* c⁹.

Com*m*unione nemo debet p*r*ivari qui se*cun*du*m*
20 conscienci*am* sua*m* est sufficient*er* confessus, *et* ad satisfaciend*um* paratus. Infra de Iusticia.

CLXI.

Communica*n*ti[2] no*n* est administranda hostia no*n* consecrata.

24 Cesarius tellis how þat Maister Maurice, þat was bisshopp̄ of P*a*rissh̄, on̄ a tyme was vexid̄ w*ith* so grete a seknes in his head̄, þat it strake in-to his brayn̄, & tuke away his witt & his mynde from̄ hym̄. So at þe laste he come vnto hym̄ selfe, & axkyd̄
28 to be howseld̄; & þai þat wer abowte was ferd̄ at he had bene fallen̄ in-to a wudenes; & þai cownceld̄ þe preste to feche ane hoste þat was vnsacred̄ & giff hym̄; and so he did̄. And onone as he come w*ith*-in þe thresshwold̄ of þe dure, þis bisshopp̄ cryed̄

[1] *After* þe, buke, *erased*. [2] MS. Comminicanti.

w*ith* a clere voyce & sayde; "hafe it away! hafe it away! for þat is not[1] my Lorde." And aſt þat was abowte hym̄ had grete wonder here-off; and þan̄ þe p*re*ste wente agayn̄ & broght w*ith* hym̄ þe v*er*ray sacrament. And þis bisshopp w*ith* grete devocion̄ reseyvid̄ it, þurgh̄ vertue of þe whilk he come agayn̄ vnto his right mynde. And so he in fuſt faythe & charitie passid̄ vnto God̄. 4

CLXII.

Com*m*unio[2] famem corporalem repellit.

Som tyme þ*er* was a wom*m*an þ*at* be lefe of hur curatt was eu*er*ilk Sonday[3] howseld̄, and̄ þat day aft*er* sho tuke no bodelie meatt; and yitt sho was nothyng hongrie. And onone as hur curatt purseyvid̄ þis, he went vnto þe bisshop̄ & told̄ hym̄; & he bad hym̄ take ane hoste þat was vnsacred̄ & gyff hur; and so he dyd̄. & þis wom*m*an̄ purseyvid̄ it noght, bod tuke it w*ith* gude deuocion̄ & went home; & onone as sho come home, sho was so hungred̄, þat, as sho thoght, had sho nott titter getten̄ hur meatt sho sulde hafe dyed̄ furth̄-with̄. Yit notw*ith*stondyng sho ran̄ agayn̄ vnto þe p*re*ste, & trowed̄ þis honger had̄ bene com*m*en̄ on̄ hur for hur syn*n*ys, and w*ith* grete wepyng how þat was taken̄ fro hur þat God̄ had giffen̄ sho told̄ hym̄. And when̄ he hard̄ þis he was greatlie reioysyd̄ þ*er*off, & þankyd̄ God̄, & went w*ith* hur vnto þe kurk & gaff hyr þe v*er*ray sacrament. And þurgh̄ þe vertue hereoff aſt hur hungre was swagid̄, & þis grace þat was w*ith*drawen̄ from̄ hur was giffen̄ hur agayn̄: and onone as þe bisshopp̄ hard̄ þis he þankid̄ almighti God̄ þ*er*off. 8 12 16 20 24

CLXIII.

Com*m*unio ecia*m* fortitudi*n*em corporalem confert.

Som tyme þ*er* was a wurthi knyght whilk þat did many eniuries vnto Lowis þat was Erle of Losens, & to his men. So on̄ a tyme þis erle com*plen*yd̄ hym̄ of þis knyght vnto his frendis. So on̄ of þai*m* was a wurthi man̄ & sayd̄; "I dar vnd*er*take þat I saſt take hym̄, & I may be sekur þat none of you saſt do hym̄ no bodely 28

[1] Not, *omitted and added above the line.*

[2] MS. Comminio.

[3] *Under* Sonday, day, *erased.*

harm̃." And þe erle & all made hym̃ surans; and þis worthi man̄ gatt þis knyght and delyverd' hym̃ vnto þe erle. And þe erle, in savyng of his athe, garte make a depe graffe; & he tuke
4 þis knyght & wappid' hym̃ in softe clothis & layd' hym̃ *þer*in, & garte caste erthe on̄ hym̃, & so smorid' hym̃ to dead'. And þe frendis of þis knyght co*m*plenyd' of þis wurthi man̄ vnto þe Emp*er*our' Frederike, & said' þat he for a grete som̃ of money had
8 taken̄ þis knyght & solde hym̃ vnto þe Erle. And þe Emp*er*our garte call hym̃ before hym̃, & wolde hafe garte putt hym̃ to deade herefor', and he cuthe not be excusyd' for nothyng att he cuthe say. And þan̄ at þe laste he knew *þat* hym̃ selfe was nott giltie
12 as þai sayd', and oblissid' hym̃ to profe þatt as right & law wolde; & *þer* he was demyd' to feght *þer*for'. And so a day was sett, & his enmys gatt a strang knyght to feght w*ith* hym̃. And on̄ þe day att þai sulde feght vppon̄, þis wurshupfull man̄ shrafe hym̃, & w*ith*
16 gude deuocio*n* reseyvid' hys sacrament & went boldlie into þe place *þer* þai sulde feght; & his enmy come in manlelie agayns hym̃. And onone as þai mett, þis man̄ att was hyrid', þat all men hard', asked' hym̃ if he had etyn̄ oght þat day. And þis wurthi man̄
20 ansswerd' agayn̄ & sayd'; "ya, I hafe reseyvid' & ete þis day þe bodie of almighti God'." And þis other lurdan̄ ansswerd' hym̃ agayn̄ & sayd'; "fforsuthe, & *þou* had' eatyn̄ þe devull þis day, I sall feght w*ith* þe & ou*er*thraw þe." And evyn̄ furthw*ith* after
24 þis wurde of blasfemyng, almi3ti God tuke his strenth from̄ hym̃ & strenthid' þis other wurthi man̄ so, þat his enmy þat was hyrid' agayns hym̃ had no more strenth, nor myght no more stand' to feght w*ith* hym̃ þan̄ he had bene a childe, vnto so mekull he gaff
28 our' þe batell & held' hym̃ selfe as owrecom*m*en̄. And þus þis trew knyght, be etyng of þe bodie of almighti God', had a glorious victorie.

Com*m*unio ecia*m* vitam corporalem prolongat [1].
32 Inf*r*a de p*re*done.

Com*m*unio qu*ando*q*ue* a p*ro*p*r*ietarijs religiosis non p*er*mittit se recipi [2]. Infra de p*ro*prietate.

[1] MS. prolongatt. [2] MS. non p*er*mittit sed recipit.

Com*m*unicant[1] frequent*er* tam boni q*u*am mali indifferent*er*. Inf*r*a de eukaristia.

Com*m*unio ecia*m* a mortali pe*cc*a*to*[2] ret*r*ahit. Inf*r*a de obstinacione. ij. 4

CLXIV.

Com*m*unione*m* aliqu*ando* impedit pollucio nocturna, *et* aliqu*ando* non.

Cassianus tellis how he knew som tyme a mañ of religioñ, þat gaff hym̃ gretelie vnto chastitie bothe of his harte & of his body, 8 w*ith* grete mekenes; noghtw*ith*stondyng he was tempid̃ w*ith* grete ludificacions oñ þe nyght. And evur whe̅ñ he ordand̃ hym̃ to ressayfe his sacrament, oñ þe nyght befor̃ evur he was pollutt in his slepe. And whe̅ñ he for ferdnes had lang time abstenyd̃ hym̃ 12 fro his mess-saying, for ferdnes hereoff he went vnto ane olde bruther of his & told̃ hym̃ þe mater̃ & askid̃ hym̃ cownceł̃ þ*er*in. And̃ he vmthoght hym̃ þat þ*er* was nowder in þis mañ sup*er*fluitie, nor at his mynd̃ was giffe̅ñ vnto suche illusions, & þ*er*bie hym̃ 16 thoght at it was nowder syñ of his bodye nor of his mynde, he cownceld̃ hym̃ baldlie to go vnto his mes & reseyfe þe holie sac*r*ament, þat not be þis disseyte þe medcyñ of þe helefuł̃ medcyñ & remedy sulde be lefte. And be þis cownceł̃ he went 20 vnto mes & boldelie resayvid̃ þe sacrament: and be þe vertu þ*er*off þe custom̃ at he was wunte to hafe of þis illusioñ fro thens-furt sesyd̃.

Com*m*unioni p*ossun*t adaptari multa que dicuntur 24 inf*r*a de eukaristia.

CLXV.

Comp*a*raciones odiose sunt.

Agellius tellis how þat whe̅ñ Aresto[*ti*]le þe philosophyr wexid̃ olde, ał̃ his scolers & þai þat vsid̃ his facultie come vnto hym̃ 28

[1] MS. comminicant. [2] MS. pp-ccð.

& prayed hym̄ to tell̄ þaim þat, when̄ he was dead̄, who sulde succede & be þer maister in his steade. And þer was in his scole ij principallis, Thofrastus and Memedemus. And þan̄ Arestotile
4 garte bryng hym̄ bere & mead̄ þatt he myght drynk of þaim bothe befor̄ all̄ his scolars. And when̄ he had tastid̄ of bathe, he commendid̄ ather of þaim. Neuer-þe-les he sayd̄ þat bere was þe bettyr, becauce it was þe elder. And þus priualie with-outen̄
8 lakkyng or commendacion̄ of owder partie (*þai purseyvid*) þat Thofrastus sulde be þer maister after hym̄ when̄ he was dead̄.

CLXVI.

Compassio naturaliter inest mulieribus. *et* c^{o}.

Valerius tellis how on̄ a tyme þer was a womman̄ þat had done
12 a grete trespas agayns þe law, & sho was broght þerfor̄ befor̄ þe justice, & þer sho was demyd̄ þat on̄ a certan̄ day after̄ hur head̄ sulde be smyten of. And sho was commandid̄ to prison̄, & he þat had hur in kepyng had petie on̄ hur and gaff a doghter of hurs, at
16 was a womman̄, lefe ilk day to com̄ vnto hur; & ay when̄ sho come in he serchid̄ hur þat sho broght nothyng with hur, & it was commandid̄ hym̄ þat sho sulde neuer hafe meate afor̄ scho sulde dy. So when̄ he fand̄ sho abade on life many dayes with-owten̄ meate,
20 on̄ a tyme when̄ hur doghter come, he serchid̄ hur & he fand̄ þat sho had sustenyd̄ hur moder life with hur mylk of hur pap; & he thoght þis a grete mervayle & went & told̄ þe iustice. And þe iustis he[r]for̄ had compassion̄ on̄ hur & forgaff hur hur tryspas
24 for hur doghter sake.

Compati debent viri sancti eciam malis. Infra de obediencia. vij.

Compaciendum est eciam animalibus brutis. Infra
28 de obediencia. vij.

Compati debent confessores confitentibus contritis. Infra de contricione.

Compati debent confessores confitentibus. Supra de
32 abbate. ij^{a}.

CLXVII.

Compaciendum est leprosis.

Jacobus de Vetriaco tellis how som̄ tyme þer was a worthi ladie, & sho had grete petie of seke folk, & speciallie of lepre men̄. And hur husband̄ was a myghti man̄, & he had lepre folk in so 4 grete vgsomnes þat he myght not suffer to se þaim, nor lat þaim com̄ with-in his howse. So on̄ a day as a lepre man̄ was cryand̄ at his yate, þe ladie come to hym̄ & askid̄ hym̄ if he wold̄ owder eate or drynk̄, and he ansswerd̄ agayn̄ & sayd̄; "I am̄ here hugelie 8 turment with hete of þe son̄, & I will̄ nowder eate nor drynk bod if þou take me into þi place." And sho ansswerd̄ agayn̄ & sayd̄; "knowis þou not how my husband̄ vgis to see lepros men? & he will̄ onone com̄ home fro huntyng, & if he fynde þe with-in his 12 place, happelie he will̄ sla bothe þe and me." And he wepid̄ & made sorow. So at þe laste þis ladie might no langer se hym̄ wepe, & sho tuke hym̄ vp̄ in hur armys & bare hym̄ into hur place, and þan̄ sho prayed̄ hym̄ to eate. He said̄ agayn̄ he wald̄ 16 nowder eat nor drynk bod if sho bare hym̄ vnto hur chamber & layde hym̄ in hur awn̄ bed̄, & þer he wolde riste hym̄ awhile & þan̄ he wold̄ eate. And he made so mekull̄ sorow þat sho mot not suffre itt, þat sho had hym̄ vnto hur chawmer & laid̄ hym̄ in 20 hur bed̄, & sho laid̄ a softe cod vnder nethe his head̄ & happed hym̄ with a gay couerlad̄. And þis done, onone hur husband̄ come home fro huntyng & bad hur oppyn̄ hym̄ þe chamber dure, & he wold̄ lay hym̄ down̄ & slepe a while; & sho was ferd̄ at he suld̄ sla 24 bothe þe lepre man̄ & hur, & made hur to tarie a while, & wold̄e not com̄ & oppyn̄ þe dure redelie. & he seyng at sho tarid̄ & wold̄ nott com̄, brest oppyn̄ þe dure in a grete anger and went in-to þe chambr̄. And̄ onone he come bakk agayn̄ & mett his 28 wyfe & sayde vnto hur; "Now þou hase done wele; for þou hase arayed̄ our bed̄ on̄ þe beste wise, bod I mervayll̄ whare þou gat so gude spicis þurgh whilk all̄ our chawmer is fyllid̄ so full̄ of gude savir with, for onone as I come into þe chaw[m]ber, þer was þerin 32 so swete a savur at me thoght I was in paradice." And when̄ sho þat befor̄ was ferd̄ for hur dead̄ hard̄ þis, sho went in-to þe

chamber w*ith* hym̄ & fand it as he sayde; & þan̄ sho told' hym̄ all̄ how scho had done; & þai lukid' in þe bed' and þis lepre man̄ was away. And þan̄ hur husbond' þat befor̄ was als wude as a lyon̄, 4 wex als meke as a lambe, & evur afterward' luffid' God & leplere men̄ better.

Compati debet p*r*elatus subditis temptatis. Sup*r*a de abb*a*te. ij.

CLXVIII.

8 Compaciend*um* e*st* amplius peccatis hominu*m* q*u*am reb*us* temporalib*us* p*ro*prijs.

Saynt Gregor̄ tellis; "we rede of a gude holie man̄ þat had no þing to lif on̄ all̄ yere bod a little corn̄ þat he had gravyn̄ þe erd' 12 of, & sawen̄ hym̄ selfe. So on̄ a tyme when̄ he had shorn̄ it & broght it home, ane il̄l̄ man̄ *þat* luffid' hym̄ nott sett fyre in his lathe, & burnyd' vp̄ þe corn̄ and all̄. So a man̄ hard' tell̄ *þe*roff & come vnto hym̄ & said'; 'allas! fadur, what is happend' vnto 16 þe? wo is me for þe.' And he ansswerd' agayn̄ w*ith* a chere as he had bene nothyng grevid' & said'; 'wo is me for þat at sall̄ happyn̄ vnto hym̄ þatt did' þis dede!' as he had not sett be hys awn̄ herm̄, bod rather be þe toder mans syn̄." *et* c^o^.

20 Compositus debet esse homo in sensib*us* exte*r*ioribus, vt habetur sup*r*a de Aspectu.

CLXIX.

Concordia multu*m* est necessaria habitantib*us* ad inuicem.

24 We rede in 'Vitis P*atru*m' how som tyme *þer* was ij brether þat dwelte sam*en* many yeris, & þai varid' neu*er* nor neu*er* was wrothe. So on̄ a tyme þe tone said' vnto þe toder; "latt vs make debate betwix vs as other men̄ of þis werld' dois." And þe toder ansswerd'

& sayd' þat he wuste neu*er* what debate was; & þan þe toder sayd' vnto hym; "lay down þi hude betwixt vs two and I sall say it is myne, & þou sall say, 'nay! it is myne.' And' here-of sall a debate brede betwix vs." And þai laid' down þis hude betwyx þai*m*, and 4 þe tone said'; "it is myne"; & þe to*per* said'; "nay! it is myne." þan þe tother sayd'; "it is þyne; & þ*er*for' take it vp & don it on þi hede & go þi ways." And þus þai p*ar*tid' & nowder of þai*m* mott nor cuthe discorde w*ith* o*per*. 8

Concubina sac*er*dotis punitur. Infra de luxuria.

CLXX.

Co*n*cupicencia carnalis naturalit*er* ad mulierem inclinatur.

We rede in þe storie of Barlaam how þ*er* was a kyng þat had 12 a son; and' when he was new born, wyse lechis þ*a*t saw it told' hym þ*a*t hym burde gar kepe it to it war x yere olde, þat it saw no þing bod meate & drynk & clothis & a wom*m*an to kepe it, & els it sul' dye. And so he dyd'; & at x yere end' he garte 16 bryng befor' it all man*er* of þing*is*, þat it mott se þai*m* & know what att þai war; & þ*er* was b[*r*]oght befor' hym gold' & sylu*er*, & hors & catell, & evur as he askid' what þai war men tolde hym. And when yong wom*m*en & maydyns come befor' hym & he saw 20 þai*m*, he askid' beselie what at þai hight, & what þing*is* þai wer'. And þai þat wer aboute ansswerd' hym & said'; "yone er devils þat begylis men." And when he had sene all man*er* of þingis, þai broght hym vnto þe kyng his fadur; and he askid' hym of all 24 thyngis þat he had sene, whilk he luffid' beste. And he ansswerd' agayn & sayd': "Fadur, forsuthe nothyng els bod devuls þat disseyvis men, ffor of þai*m* alonelie befor' all o*per* is my harte sett." 28

Concupiscencia gule est rep*ri*menda. S*upr*a de abstinencia.

Confessio facta in scriptis valet. S*upr*a de Basilio. iij°.

CLXXI.

Confessio delet peccata de Sciencia Diaboli.

We rede in þe 'Meracles of Saynt Constantyn[1],' how on a tyme
when Saynt Lamfranke at was bisshop of Ca[n]turberie sayde mes
4 þer, sodonlie a yong monke, þat sulď hafe reď þe gospell at þe same
mes, was afore þe gospell taken with a fend'; vnto so mekull at þai
þat come before, what at evur þai had done & had not bene shrevyn
þerof, he wold' hafe teld' þaim it. And som þat shamyd' with
8 þer syn, went & shrafe þaim clene þerof for ferd' of hym. And
when þai come agayn before hym he spirrid' whatt þai war &
whar-for þai come; & had no knowlege þat þai had bene at hym
befor. *et c°.*

CLXXI.

12 ### Confessio nocet Demoni.

Cesarius tellis how þer was a doctur of Dyvinitie þat was a gay
prechur, & he hight Thomas. And when he was seke & bown
to dye, he was war of þe devull standdand' in a noke of þe
16 chawmbre þer he lay, and he coniurid' hym & spirrid' hym many
thyngis. And emang all oþer thyngis he askid' hym what noyed'
hym & his felos moste. And he said' att no þing noyed nor hurte
þaim so ill as did' confession; ffor when a man is in deadlie syn,
20 all his membres is bon, & he may not mofe hym; and onone as he
is shrevyn, þan is he lowse, and redie vnto all gudenes. And
when þis holie doctur had hard' hym say þus, he thankid' God'
& gaff vp his sawle in-to hevyn.

24 Confessio mundat peccatorem *et* peccatum occultat.
Supra de adulterio[2]. iij.
Confessio a visibili *et* horribili[3] pena liberat. Supra
de agro. j.

[1] Arundel MS. Ex miraculis sancti Constantini Cantuaris; celebrante sancto Lanfranco Cantuaris archiepiscopo missam. The Harleian MS. has; Ex miraculis sancti Dunstani Cantuaris; celebrante sancto Lanfranco Cantuaris Archiepiscopo missam.

[2] MS. alulterio.

[3] MS. corrigibili. Latin MSS. horribili.

Confessio tarda aliqu*ando* valet. Sup*r*a de ambicione. iij.

CLXXIII.

Confessio pura celat pe*cc*a*tu*m *et* recidiuu*m* manifestat.

Cesarius tellis how somm̃ tyme in þe Dioces of Traiecte, þ*er* was a fysscher þat was a fornicatur. & onn̄ a tyme he was ferd̃ to be putt vp at þe sene[1]; & he went vnto a preste & shrafe hym̃ of all̃ his synn̄, and whenn̄ he had done þ*a*t, if he war accusid̃ he mot sekurlie deny it, & suffer þe burnyng of a hate yrn̄ as þ*er* was vse to þai*m* at denyed it. And so he did̃, and þis hate yrn̄ þat he bare noyed̃ hym̃ no þing. So aft*er*ward he fell þ*er*to agayn̄. And onn̄ a tyme he ferid̃ ou*er* a watir w*ith* a mann̄ þatt had knawlege of his mysgou*er*nans; & þis mann̄ spak vnto hym̃ & said̃; "I m*er*vell̃, & so duse many mo, þat þe hate yrn̄ byrnyd þe noght; for we knew wele enoghe at þ*o*u was giltie, & hase occupyed it syne." & he ansswerd̃ agayn̄, & sayd̃ þe hate yrn̄ noyed hym̃ no more þann̄ did puttyng of his hand̃ in-to þe watir; & w*ith* þat he putt his hand̃ into þe watir. And onone[2], be þe rightwusnes of all̃-myghti God̃, þat hym̃ hy schameles whenn̄ he was a penytent, becauce of turnyng agayn̄ vnto his synn̄, þ*er* he was punysshid̃; & onone as he tuchid̃ þe watir it was vnto hym̃ as byrnand̃ fyre. For als sone as his hand̃ was in þe watir he gaff a grete cry & tuke vp his hand̃; and all̃ þe skyn̄ lefte behynd̃ in þe watir. And þann̄ he told̃ þai*m* all̃ how it happend hym̃.

CLXXIV.

Confessio pura delet pe*cc*a*t*a a memoria confessoris qu*ando*qu*e*.

Cesarius tellis how þat[3] onn̄ a tyme, as a grete meneyay of pylgrams saylid̃ to-gedur ouꝝ þe se, þ*er* fell̃ suche a tempeste in þe

[1] Latin MSS. time*n*s in synodo accusari.

[2] Latin MSS. mira dei iustitia, qui mis*er*icordit*er* penitent*em* custodiu*i*t iuste, *et* iuste recidiuant*em* punivit.

[3] MS. þan.

se, at þe shipmen war ferd at þai sulde all dye. And þan spak one att was emang þai*m* att was a grete synn*er* & sayde; "þis tempest is fallyn on vs becauce I am a grete synner; and I pray
4 you all att ye will here my confession." And þai all held þ*er* tong; & he told so mekull horrible venom of syn at þai*m* irkid to here hym. And onone as he had done, þurh þe m*er*cie of almighti God þ*er* fell a grete calme in þe see, & þe storm sesyd so sone
8 at eu*er*e man had m*er*vall þ*er*off. And when þai come vnto þe havyn, almyghti God tuke oute of þ*er* aller myndis all þase synys þat he had shrevyn hym off als verelie as þai had neu*er* harde tell of one of þai*m*.

12 Confessio pura a confusione temporali lib*er*at. Infr*a* de famulo. v.

CLXXV.

Confessio eciam a morte corporali lib*er*at.

We rede how som tyme in þe cetie of Arthebatenc*is*[1], a yong
16 pure clerk sayd vnto a goldsmyth þ*at* þ*er* sulde com vnto his howse a m*er*chand, þat wald by of hym sylu*er* vessell of dyvers form. And when he had told hym þis, þis goldsmyth wold fayn hafe solde his chaffer, & com*m*awndid one of his men to go home &
20 feche suche vessell & bryng þai*m* vnto suche a clerke howse. And a sister of þis goldsmyth broght þai*m* þedur þis clerk lay in wayte of hym & his suster as þai come in at þe dure, & slew þai*m* bothe, & cut þai*m* in pecis & keste þai*m* in a sege. And when þis gold-
24 smyth meneya saw he tarid long & come not home, þai went vnto þis clerkis howse & spirrid after þ*er* maist*er* & his suster. And þis clerk denyed hym & sayd he come nott þ*er*; & þai areste hym & a brud*er* & a sist*er* þat he had, & broght þai*m* befor þe[2] iustice
28 of þ*er* law, & þ*er* þai cuthe not agaynsay þ*er* gilde, for þe man was fon w*ith* þai*m*, & þe sylu*er* vessell bothe; and þai war demyd all to be brent. þan þis suster said vnto hur[3] brother þe clerke;

[1] MS. Harl. In ciuitate Att*r*abanen-*se*. MS. Arund. In ci*v*itate Atrabacesi.

[2] MS. *repeats*, þe.

[3] *After*, hur, h, *erased*.

"Bruther, I suffer þis fo[*r*] þe. And sen we may nott esshew þe payn of dead' at we er demyd' vnto, lat vs shryfe vs of owr syn, at we may so esshew þe eu*er*lastand' payn of hell." And bothe þe brethir wuld' nott. Noght-w*ith*-stondyng sho sh afe hur of hur 4 syn vnto a preste w*ith* grete wepyng & h*er*tlie cont*r*icion; and þan þai wer all takyn & bou*n* vnto a stokk, and a grete fyre made abowte þai*m*. And þe clerk & his bruther fell in a dispayr & war burnyd vp; & þis damysell þurgh hur trew confession was kepyd' 8 harmeles. & yit þe bandis at sho was bou*n* w*ith* wer burnyd', & sho felid' no more of þe hete of þe fyre, þan it hadd' bene þe blaste of a dew wynd'.

CLXXVI.

Confessio simulata vel tamen furtiua[1] n*o*n delet 12 p*ecca*ta de sciencia diaboli, sed tantum vera confessio illa delet.

Cesarius tellis þ*at* on a tyme in Braban þ*er* was a man bou*n* in a howse þ*at* had' a fend' in hym, whilk fend' cawsid' þis man to 16 vpbrayd' ilkone at come in w*ith* syns at þai had done & war nott shrevyn off. So þ*er* was a man in þe town þat gretelie desyrid' to se hym & here hym speke, bod he was ferd' þat he suld' vpbrayde hym w*ith* his syn. And for ferd' here-of he went & shrafe hym of 20 all his synys vnto a preste, bod he kepid' w*ith*-in hym a will to fall vnto syn agayn; and he trowid' þat he was sekur enogh & wente boldelie into þe howse vnto þis man. And onone as he come in, þis man at was bun cryed' & said'; "A! welcom, frend'! com ner! 24 for þ*ou* hase wele whittend' þe." & onone, þuf all he war shrevyn, yit he told' all his synnys oppynlie vnto all þat stude abowte; & þe man þoght he was gretlie confusid' becauce his syns wer so fowle, and he was passand' hevye & turnyd' agayn vnto 28 þe preste, & tolde hym all how it happend'. And he shrafe hym agayn w*ith* a full wyll neu*er* to syn agayn. And þan þe preste bad hym go baldlie agayn and he sulde no more shame hym; and

[1] MS. fulcina. Latin MSS. *as above.*

he did so. And whem̃ he come into þe howse, one at was þ*er* said̃ vnto þis man̄ at was bun̄; "lo! þi frend̃ is commen̄ agayn̄."
And he askid̃ whilk was he. And þai said̃; "he þis att þou
4 vpbraydid̃ right now w*ith* so fowle synys at þou sayd̃ at he had done." And he ansswerd̃ hym̄ agayn̄ & said̃; "I vpbraydid̃ hym̄ noght, nor I knaw none itt̄ of hym̄." And fro thens furthe eu*er*ilk man̄ trowed att he was bod a lyer, & wolde truste no thyng at he
8 sayd̃. *et* c⁹.

CLXXVII.

Confessio ex corde facta celat pecc*a*ta.

We rede how on̄ a tyme þ*er* dwelte in a town̄ a knyght, & he had a fayr wyfe; & þe preste of þe town̄ held̃ hur. And it was
12 tolde þe knyght, & he wolde nott onone giff faythe þ*er*to; not-w*ith*stondyng he had þai*m* evur in suspecion̄, & he wold̃ nowd*er* latt þe p*re*ste nor his wyfe witt at he had þai*m* so. So on̄ a tyme he p*r*ayed þe preste at he wolde go w*ith* hym̄ to speke w*ith* a man̄
16 a myle or ij thens. And he said̃ yis, and went w*ith* hym̄ vnto a noder town̄, whar̄ þ*er* was a devull̄ in a man̄ at wolde tell̄ eu*er*ilk man̄ of all̄ þe synys at evur þai had down̄ þ*a*t þai wer not wele shrevyn̄ of. And þis preste was aferd̃ þat þe knight broght hym̄
20 þedur for to aske þis devull̄ of his dedis, & he went & soght a p*re*ste and þ*er* was nane in þe town̄. And þan̄ he went p*r*ivalie into þe stabyll̄ þ*er* þe knight*is* man̄ had sett vp þ*er* hors, & he fell̄ on̄ his kneis befor̄ þe knyghtis man̄, & p*r*ayed̃ hym̄ þat he wold̃
24 here his confession̄, for he was so seke he was bown̄ to dye. And þ*er*, w*ith* grete cont*r*icion̄ he made a full̄ confession̄ vnto þis man̄, & besoght hym̄ to enione hym̄ penance: and þan̄ þis servand sayd̃; "Sur, I am̄ no preste; I know nott whatt penance I sulde
28 enione you, bod þ*a*t penance at ye wolde enione a noder prest and he war shrevyn̄ at you of a like syn̄, þat sall̄ be your penance." And þis done he went on̄ boldlie w*ith* þe knight vnto þis man̄ at had̃ þis devull̄ in hym̄. And þan̄ þis knight askid̃ hym̄ if
32 he kend̃ oght w*ith* hym̄ selfe; and he sayd, Nay, he knew no þing w*ith* hym̄. þan̄ he askid̃ hym̄ what he cuthe say of þe preste, &

he sayd' þat he cuthe say nothyng of hym̄. And whem̄ he had sayd' so, he turnyd' his tong oute of þe language at þe knyght vnderstude, & spak Latym̄ & said'; "In stabulo mundatus est; he was clensid' in þe stabyll." & þe preste vnderstude what he 4
sayd', & so did' none oþer att was þer. & he was faym̄ & thankid' God & went home with þe knight agaym̄, & lefte þis werld' & went & made hym̄ a monke in Ceustus ordur & become evur after a gude man̄. 8

CLXXVIII.

Confessio facta diabolo in loco sacerdotis aliquid prodest.

Jacobus de Vetriaco tellis how at þer was a man̄ þat had done many grete synys at he was neuer shrevym̄ of, & so hym̄ happend' 12
fall seke & was like to dye. And þe devull was ferd' at he suld' shryfe hym̄ vnto som̄ preste, & come vnto hym̄ hym̄ selfe in liknes of a preste, & cownceld' hym̄ to shrife hym̄. And þis man̄ trowed' at he had bene a preste, & shrafe hym̄ to hym̄ with gude will 16
of all his synys with grete contricion̄. And' þis done, þe devull sayd' vnto hym̄; "Bruther, þies synnes er grevus, and þerfor I enione þe to penance at þou schryfe þe noght of þaim vnto no noder man̄, for þai may gretlie sklander þe"; and þan̄ þe devull went 20
his wayes. And onone þis man̄ dyed'; and þer come aungels & fendys vnto his sawle, & þe fendis sayde; "he is owres, for he was neuer schrevym̄ vnto no preste." And þe aungels sayd' þat he had made a confession̄, for he was contrite; and' þuf all it was 24
þe devull at he was shrevym̄, yitt he trowed' þat he had' bene a preste. And þis sawle was broght befor' þe hie iugement of almyghtti God'; & he demyd' it for to be putt agaym̄ in þe body, at þe bodi eft mot be shrevym̄ vnto a preste, and so it was. *et* c°. 28

Confessio pura reddit sacerdotem dignum sacramento misse. Infra de sacerdote. vj.

Confessio cum[1] proposito recidiuandi non valet. Infra de contricione. j. 32

[1] MS. sine.

Confessionem impedit demon quantum potest. Infra de demone. xj.

Confessio penam corporalem inflictam delet. Infra de hereticis. i. *et* de Maria.

Confessio amissa a viuo, fit quandoque a mortuo resussitato precibus sanctorum. Infra de Francisco *et* oracione.

CLXXIX.

Confessor in aliquo casu non tenetur confessionem celare.

Cesarius tellis how þer was a monke of Ceustus ordur, & he confessid hym vnto his Abbott, how þat þuff att he war no preste, yit he said mes; and he wold not lefe nowdur be prayer, nor charge, nor command of his abbott. And þis abbott told þis case vnto a certan person and sent it vnto pope; and he ansswerd agayn & said it was no confession, it was bod a blasfemyng, and "a confessur," he sayd, "aw not be þe law to layn such a blasfeme, whar-þurgh grete perell myght fall vnto all holie kurk." And þus he was dischargid of mes-saying. *et c*.

Confessor non celans confessionem est causa multorum malorum. Infra vbi agitur de Maria Dei genitrice.

CLXXX.

Confessor incontinens multociens potest esse occasio dampnacionis.

Cesarius tellis how þer was a riche huswyfe þat had done many horrible synnys; & sho had grete sorow for þaim in hur harte, and yit sho wold nevur shryfe hur of þaim. So þer was a yong preste þat sho had broght vp of barn little hur self; & sho tuke suertie of hym & shrafe hur unto hym of all hur synnys. And when he had hard hur confession he was lathe to displease hur, & cownceld

hur to fulfyll þe luste & þe likyng of hur bodie; & scho wold' nott, bod abade in parfite contricion. And when he saw þat, he discurid' hur synys to ilk man & diffamyd hur. And sho was so gude a womman at no man trowid hym, bod held' hur a gude womman 4 & cowntid' hym bod for a fule.

CLXXXI.

Confessor eciam in cautela *et* in interrogando[1] multis est occasio peccati.

We rede how on a tyme a maydyn come & shrafe hur vnto 8 a preste; and he as ane vnwyse confessur began to tempe[2] hur vnto syn, & gaf hur comfurthe þerin þat sho sulde contynue. And so sho contynued' it so lang at sho cuthe neuer lefe it[3].

CLXXXII.

Confessor discretus eciam nolentes per discrecionem 12 suam ad penitenciam inducit.

Cesarius [*tellis*] how þer was a man þat had done many horrible synnys, and when he had shrevyn hym þerof vnto a preste, he wolde resayfe no penance, bod said' he myght do none; to so 16 mekull, & þe preste enionyd hym neuer so lityll penance, yit he wolde nott graunte þerto. So his confessur askid' hym if he myght say euer-ilk day his pater noster. & he tuke hym þerto & did itt. And almighti God sent hym suche grace, þat he come 20 agayn oft-sithes & asked evur more penans, vnto þe preste had enionyd' hym sufficient penance for his syn.

Confessor discretus debet esse compaciens *et* condescendens peccatoribus. Supra de Abbate. 24

[1] Harl. MS. incautus in interrogando. Arun. MS. as above.

[2] *After* tempe, hym, *erased.*

[3] Latin MSS. Virgo quedam cuidam sacerdoti confitebatur. Ille sicut imprudens cepit de peccatis sibi ignotis interrogare. Que mox de eis in tantum cepit temptari quod, sicut postea retulit alteri sacerdoti, vix de illis peccatis continuit.

CLXXXIII.

Confessor dure loquens confitentib*us* aliquando contra se ips*u*m p*ro*uocat eos.

We rede in 'Libro de Dono Timoris' how þat a mañ þat was in
4 syñ happend oñ a tyme to be in p*ere*ll of his dead; and he made
a vow þat, & he mot esskape, he sulde shrife hym̃. And so hym̃
happend be delyverd; & þe maist*er* of his felowship̃ went & shrafe
hym̃ vnto a preste h*er*mett, & he shrafe hym̃ vnto þe same. And
8 þis p*re*ste gretlie blamyd hym̃ for his syñ, & sent hym̃ vnto þe
pope; & þis mañ wexid hym̃ gretlie and slew hym̃, and did
þe same w*ith* ane oþ*er* confessur. And þe thrid confessur hard
hym̃ mekelie & spak frendlie vnto hym̃, & tretid hym̃, and enionyd
12 hym̃ to penance one thyng alonelie, & þat was; þat whe̅n som̃-
evur he saw any mañ dead, he suld helpe to berie hym̃ & he
myght, & putt hym̃ in þe erth̄, and at he sulde þinke of deade.
And so he did oft-sythis; & att þe laste he begañ devowtelie
16 to þinke oñ his estate, & went in-to wyldernes, & þ*er* he liffid
& dyed in grete penance. *et* c⁹.

CLXXXIV.

Confidencia. Confidendu*m* no*n* est in senectute vt p*ro*pt*er* hoc magis homo p*er*iculis se exponat.

20 We rede in 'Vitis P*atru*m' how þat ane olde mañ of religioñ
was seke in Egipte, and he wold algatt*is* go home vnto his frendis
at he mot be w*ith* þai*m* to he wer seke, & not emang his[1] brether
to noy þai*m*. And þe abbot Moyses bad hym̃ go noght, þat he fell
24 not into fornicacioñ. And he was hevy þ*er*w*ith* & sayd his bodie
was dead fro all man*er* of swilk luste. And he went oñ his ways
to his frendis; & a damysell of hur devocioñ kepid hym̃. And
whe̅n he was coverd of his sekenes, he lay by hur & gatt hur w*ith*
28 child. And whe̅n þis child was borñ, þis olde mañ tuke it in his

[1] *After* his, breke, *erased.*

armys opon a grete festiuall day, & come into þe kurk *þerwith* befor all his brether & all o*þer* þat *þer* was; and his brethir wepid & made sorow for hym. And þan he said vnto *þaim*; "See ye þis childe? Lo! þis is þe son of inobediens; be war!" he said, "*þer*for, ye brether, & take ensample be me, for þis I dyd in myne elde. And *þer*for I pray you *her*telie pray for me." And he went into his cell; & *þer* he abade all his life-days in grete penau*nce* & prayer.

Confidencia est h*ab*enda in s*anct*is[1] de rebus temporalib*us*. Inf*r*a de S*ancto* Nicholao.
Confidend*um* no*n* est in quolibet. Inf*r*a de gula. iiij.

CLXXXV.

Confusio orta de peccato p*er*petrato aliqu*ando* est occasio boni.

Cesarius tellis how on a tyme a yong man gatt a non w*ith* child; and he was so confusid *þer*-w*ith*, & so ferd at he sulde be descried þat he had done suche a truspas, & no man had hym in suspecion, þat he went vnto ane abbay of a strayte ordur & made hym a man of religion, & *þer* abade in grete devocion & *p*rayer all his life. *et c*^9^.

CLXXXVI.

Confusio aliquando est causa mortis.

Helinandus tellis how þat shipmen on a tyme come vnto a philosophur þat hight Omerus, & spirrid hym a question & he cuthe not in no wise essoyne it. And becauce he cuthe not, þai said he was bod a fule, & cuthe no wisdom. And he was so confusid & esshamyd *þat* w*ith*-in a little while after he dyed for sorow.

[1] So the Latin MSS. The English version *has*, in s*anct*is temporalib*us*.

CLXXXVII.

Congregacio aliquando dirigitur p*er* aliquem bonu*m*.

Isidorus tellis how [*when*] þat Philip̄ þat was king of Macedonie was at Athenys, he askid of þe cetie at þai sulde delyvir hym̄ x wyse men[1], and he sulde breke vp his sege. And when̄ a man̄ þat hight Demonstrues[2] harde tell̄ þis, he fenyd̄ þis fable & told̄ it emang þe cetisyns of Athenys; how þat, on̄ a tyme, wulfis desyrid̄ of shep*er*dis at þai & þai myght be made frendis. And þe shep*er*dis þoght none ill̄ & grawntid̄ & was made frendis w*ith* þai*m*. And þan̄ þe wulfis askid̄ of þies shep*er*dis at þai mott hafe þ*er* doggis at kepid̄ þ*er* shepefald̄ delyverd̄; ffor as þai sayd̄, þai wold̄ be occasion̄ and cauce to gar þai*m* fall̄ att debate agayn̄. And þe shep*er*dis agreid þ*er*to, & delyverd̄ þai*m* þ*er* doggis þat war wunte for to kepe þ*er* faldis. And þan̄ þe wulvis killid̄ þies hownd*is*; & when̄ þai had so done, þai come & werid̄ vp all̄ þe shepe att was in þe flokk̄. "And þus," he sayd̄, "will̄ Philipp̄ þe kyng do w*ith* vs, þat is to say, take away our wise men̄ & owr̄ oraturs; and when̄ he hase so done, þan̄ he wyll̄ mys-chefe vs & sla vs, & all̄ þat er in þe cetie of Athenys."

CLXXXVIII.

Consanguinitas. Consanguinei no*n* sunt a viris s*anct*is sustentandi nisi in iure suo p*ro*prio.

We rede in þe life of Abbott Pastur, how þ*er* was a Iustice of þe contre, & he desyrid̄ to se þis Abbott, and he mot nevur com to at se hym̄. And þis iustis saw þat, & he garte take þe sist*er* son̄ of þis abbott, & said̄ he was a thiefe & putt hym̄ in p*ri*son̄, & sayd̄ & þis abbott Pastor wold̄ com̄ vnto hym̄ & pray hym̄ for hym̄, he sul̄d̄ delyver hym̄ hym̄. And þan̄ þe moder of þis childe come vnto þis abbott cell̄ dure, and̄ callid̄ þ*er*-att & besoght hym̄ to speke w*ith* hur, & he wolde no wurd̄ ansswer. And when̄ sho saw þatt, sho wepid̄ & made mekull̄ sorow, & sayd̄; "And þou had̄

[1] *After* men, at, *erased.* [2] Latin MSS. Demostrues.

a harte & bowels of yrn & mott not be movid' w*ith* no compassion, yit at þe leste marke, þou suld' hafe compassion of þine awn blude, þi sist*er* son." And þan þis abbott sent wurd' vnto þis iustis & sayd'; "Pastor filios non gen*er*auit; Abbott Pastor gatt nevur 4 child'." And when þis iustis saw at þe abbott wold' not com hym selfe & p*r*ay for hym, he said' & he wold' send wurd' for hym be mowthe he suld' send' hym hym. And þan þis Abbott sent hym wurd' & sayd'; "Examyn þe cauce as þe law wyll, & if he be 8 wurthi to dye lat hym dy; or els do w*ith* hym as þou plesis." *et* c^o^.

CLXXXIX.

Consciencia bona frequent*er* timet [1].

We rede in 'Historia Trip*ar*tita,' þat on a tyme when Iulianus 12 Apostata at a grete ffeste tyme, in man*er* as emp*er*ours dose, garte encens be sett befor hym, he made crysten men to com knelyng aforn hym & s*er*ve hym þ*er*-of. & he gart hide fals mawmett*is* vnd*er*-nethe a clothe befor hym, at þe cristen men suld' not se 16 þai*m*; & þe c*r*istenmen wiste nothyng þ*er*of. And when þis was done, he garte bare þies & told þe c*r*isten men, & threpid' of þai*m* at þai had' done sac*r*ifice vnto his godd*is*, & offred þai*m* encence. And when þai harde þis, þai cryed & made mekull sorow, and 20 desyrid' at þ*er* right hand*is* at þai broght it vp w*ith* sulde be cutt off for penance *et* c^o^; þuff all þai þoght not of no sacrifice vnto fals godd*is*.

CXC.

Consciencia pecc*at*i [2] no*n* potest quiescere. 24

We rede in 'Libro de Dono Timoris,' how on a tyme þ*er* was a riche man, & he luffid wele to go to sportis & to grete festis. So on a tyme, as he was be hys ane, hym happend' to vmthynk hym of his syn*n*ys, & so he co*n*tynued'; and his consciens was so gretlie 28

[1] The Latin MSS. *conclude*, v*bi* no*n* est timendu*m*.

[2] So Latin MSS. The English version *has*, peccato.

turment þ*er*-w*ith* at he mott hafe no reste. And þ*er*foꝛ evur whenn suche a thoght come in his mynd', he wald' evur call vnto hym one of his neghburs to hald' a talk w*ith* hym, & for to putt suche
4 thoghtis oute of hys mynde.

Consecracio eccl*es*ie. Infra de dedicacione.

CXCI.

Consilio bono est acquiescend*um*.

We rede how onn a tyme ane archer gatt a little burd' þat is
8 callid' a nightgale, & he gatt oute his knyfe & wold' hafe slane hur. & þann sho spakk vnto hym & sayd'; "þou mann! whatt may my dede p*ro*fett þe? For þou may not fyll þi body w*ith* me, bod & þou will latt me go, I sall gif þe for my rawnsonn iij wisdoms,
12 whilk & þou kepe, sall be grete p*ro*fett vnto þe." And whenn he hard' hur speke he was gretelie astonyd', & sayd' þat & sho cuthe tell hym any new þing*is* at mot p*ro*fett hym, he suld' latt hur go all redie; & sho essurid' hym at sho suld'. And as for þe furste,
16 sho bad hym neu*er* to desyre to gett þat þing at he myght not gett; and make not sorow for þat þing þat is v*er*ely loste & cann neu*er* be requoverd'; and as for þe thrid', "Gyff not truste vnto eu*er*ilk wurd' at þou heris." And þis done he lete hur fle þ*er* sho wold';
20 and sho gatt hur vp into a tre & þoght sho wald' witt whe þ*er* þies wisdoms sulde turn hym vnto any profett or nay. And sho said' vnto hym; "A! wo be vnto þe! for þou hase had' þis day ane ill cownceil; for þ*er* is w*ith*-in my body a p*re*cious stone callid' a
24 Margarite, þ*a*t is of grete v*er*tue, and' it is more þann ane egg." And whenn he hard' þis, he made mekull sorow at he had lattynn hur go, & desyrid' hur to comm agaynn, & made all þe crafte att he cuthe to gett hur. And þann sho sayd vnto hym; "Now I know
28 þ*a*t þou erte bod a fule. I bod þou suld' not make sorow for þ*a*t þing þat was loste and irrecou*er*able, & I bad þou suld' not be besy to labur for þ*a*t þing at þou may nott gett, & þou mak*is* mekil[1] sorow at þou hase loste me, & laburs to gett me agaynn, & I will
32 not comm att þe. And I bad þou sulde not trow eu*er*-ilk wurd' att

[1] MS. mekis.

þou hard̄, & þou trowis at þ*er* be in my bodye a p*r*ecious stone mor̄ þan̄ ane egg; & all̄ my bodie is nott so mekull̄ as halfe ane egg. And þ*er*for̄ as I fand̄ þe a fule, so will̄ I lefe þe." & w*ith* þat sho̅ flow away syngand̄ þies ij versys; "Non nimis amissis doleas, nec om*n*e quod audis credas, nec cupias id quod habere nequis."

CXCII.

Consilio inhonesto *eciam* si sit vtile, no*n* est adquiescend*um*.

Tullius tellis how som tyme þ*er* was a man̄ þat hight Themistenes, & on̄ a tyme he told̄ vnto þe men̄ at dwelte in Athens þat he cuthe tell̄ þai*m* a cownce̅ll̄ þat war for þ*er* comm*o*n̄ p*r*ofett. Bod he said̄ þat it was noght necessarie þat all̄ men̄ suld̄ witt it, & þ*er*for̄ he desyrid̄ þai*m* at he myght hafe ane to tell̄ it to. And þai assigned̄ hym̄ a man̄ þat hight Aristes, and he told̄ hym̄ & sayd̄: "A grete shyp̄ of Lacedonye is comm*e*n̄ vnto þe haven̄; and it wer ane ethe þing & a p*r*ofitable to men of þe cetie to go & take oute all̄ þe riches þ*er*-of." And when̄ þis Aristes hard̄ þis, he went to þe cownce̅ll̄ in-to þe cetie & told̄ þai*m* þat he had hard̄ a p*r*ofitable cownce̅ll̄, bod it was nowder treuth̄ nor honestie; and þ*er*for̄ he sayd̄ he wold̄ not concent þ*er*to.

Consilio bono frequent*er*. pecc*at*or ad penitencia*m* *et* satisfaccionem attrahit*ur*. Infra de vsurario *et* multis alijs locis.

Consilio malo p*er*dit homo corpus *et* an*im*am. Infra de h*er*etico.

Consilio bono fit iustu*m* iudiciu*m*. Infra de p*r*o-misso.

Consilio bono pecc*at*um dimittitur *et* temp*er*ancia augetur. S*upr*a de abb*a*te.

Consiliu*m* gratis debet dari paup*er*ib*us*. Sup*r*a Augustini. iij.

CXCIII.

Consolacio diuina cor ad se totum attrahit et replet dulcedine.

Jacobus de Vetriaco tellis of[1] our ladie Saynt Marie, þat whem
4 sho norisshid hym in his youthed and sho had ligem with hym
iij dayes in bed laykand, hur wold hafe þoght it bod ane hour; &
sho wold layke so long with hym at he wold be bathe hon[g]rie
and threstie. And ay þe hongreer & þe thristier at he was, þe
8 more sho desyrid to hald hym in hur armys; and if he wold hafe
bene furth, sho wold cry & hold hym still betwix hur armys. And
som tyme sho wold bere hym in hur armys iij dayes, & kis hym &
play with hym in dyvers placis, becauce sho had so mekull com-
12 forth of hym in hur harte; for als mekull as sho knew þat he was
bothe verray God & man.

CXCIV.

Consolacio diuina debet precibus impetrari.

We rede in 'Libro de Dono Timoris' of a wommam þat was
16 devowte; & on a tyme whem sho wantyd comfurth at sho was
wunte vnto, & was ferd at it suld tary lang or it come, & whem at
it war commem at it suld sone pas away, and sho spakk vnto hur
awn vertues at was with-in hur & sayd; "My faythe! go þou vnto
20 my Lord God, & charge Hym be all þe articles þat er trowed
in Hym þat He com vnto me & comfurth me. & my mynde!
Be þou His hoste, & ordan for his herberie. And my luff! Luke
þou make Hym gude chere. And my charitie! It acordis to þe to
24 hold Hym still, at He pas not away." And whem sho had þus
chargid all hur vertues, onone sho was putt in a mervalos grete
comfurth, at contynued with hur lang & recedid noght away from hur.

Consolatur Deus[2] aliquos in sacramento altaris.
28 Infra de sacramento. j.

[1] Harl. MS. de *sancta* Maria de Ogniez. Arund. MS. de *sancta* Maria de Origine. This English version is entirely corrupt.

[2] So the Latin MSS. The English MS. *has*, Consolatur Deus in aliquo in aliquo sacramento, &c.

Consolacion*em* recipiunt aliqu*ando* s*anct*i creaturis vel f*act*is. Sup*r*a abb*at*is vi[1] *et* inf*r*a de Ioh*ann*e Euua*n*gelista.

Consolatur Deus t*r*ibulatos. Sup*r*a de Antonio. 4

Consolacio Diuina subt*r*ahitur ab hijs qui consolacion*em* h*ab*ent in amicis carnalib*us*. Infra de P*er*egrino. ij°.

CXCV.

Consolacio diuina allicit ho*min*em ad manend*um* in eccl*es*ia. 8

Cesarius tellis of a monk of Ceustus ordur, þat had a grace and a lefe, for feblenes att his body was in, for to ly in his bed' & not com̄ att matyns at mydnyght; & yitt for att̄ þat he myght not 12 reste in his bed in matyn̄ tyme, bod þat reste at he had, hym̄ burd' hafe it in þe kurk. So on̄ a day his brether chalangid' hym̄ *þer*for', & said' sen̄ he was so wayke of hym̄ selfe, at hym̄ wer bettir for to reste hym̄ in his bed' þan̄ for to com̄ vnto þe kurk, & specialli 16 becauce he had lefe. He ansswerd' agayn̄ & said'; "When̄ I here my brethir syng, & I be not w*ith* þai*m*, þan̄ I am̄ m*er*voloslie trubled' and turment in my harte; & þan̄ I wax hevy when̄ I vmthynk me þat þe comfurth at God duse vnto þai*m* þ*er* did it som̄ 20 tyme þ*er* vnto me. & þuf att̄ I may nott helpe þai*m*, yit it comfurthis me gretelie to here þai*m*."

CXCVI.

Consolacio diuina non conceditur admittentib*us* aliena*m*. 24

Cesarius tellis how som tyme þ*er* was a monke in Ceustus ordur, and he was[2] a leche & ran̄ þurgh þe cuntre ilk day, þat vnnethis he wolde be att hame at his abbay on̄ hy dayes. So it happend' opon̄ a night, in þe solempnyte of our Ladie, as he stude at matyns 28

[1] MS. ij. [2] MS. *repeats*, was.

syngand' emang*is* his felos, he saw our Ladie Saynt [*Marie*] com̄ in-to þe where, & broght a boyste full of lectuarie; & sho putt þ*er*of in-to evur-ilk monk mouthe w*ith* a spone. And whem̄ sho
4 come att hym̄ sho said'; "þou mysters not of my lectuarie, for þou erte a leche & takis þine awn̄ comfurth̄ at þe full": & so he had' none. And fro þine furth̄, bod if he had bene compellid', he wold' neu*er* oute of his abbay, nor he had neu*er* aft*er* dayntie of
8 bodelie medcyn̄. So þe next ffeste of our Ladie sho come agayn̄, & did vnto þe monkis as sho did' before; and whem̄ sho come att þis monk, sho said' vnto hym̄; "Becauce þou hase had mor' comfurth̄ of me þan̄ þou had of þi lechecrafte or [1] of þi medcyns, þ*er*for' I sall'
12 giff þe of my medcyns." And whem̄ he had tastid' þ*er*off, onone he feld' suche a swetnes, þat eu*er* fro thens furth̄ he was so stable in his ordur þat he refusid' all' man*er* of oþ*er* þing.

CXCVII.

Constans debet e*sse* religiosus in om*n*ib*us*, tam
16 p*ro*sp*er*is q*u*am adu*er*sis.

Cesarius tellis of a monk of þe same ordur, þat did' many grete m*er*acles. So his abbott askid' hym̄ on̄ a tyme, how he had þat g*r*ace befor' all' his brethir to do so many m*er*acles. And he
20 ansswerd' agayn̄ & said'; "I wote nevur, for I p*r*ay no more, nor fastis no more, nor wakis no more, þan̄ duse myne other brether, nor laburs no more; bod I know [2] a thyng. Ther may no p*ro*sp*er*ite make me prowd', nor none adu*er*sitie make me displesid'
24 nowder of my selfe nor of oþ*er*." And þe abbod' askid hym̄ & said'; "Was þou not trubbled' whem̄ suche a knyght byrnyd' our grange?" And he ansswerd' agayn̄ & sayd'; "Nay! for I betaght þe reward' þ*er*of vnto almighti God'; and whe*þer* I hafe mekull' or
28 little, eu*er* I thank̄ allmighti God þ*er*of, & takis it w*ith* gude will', ffor I hafe dispysed' & forsaken̄ all' þe riches of þis werld'." *et* c^o^.

Constans debet e*sse* p*re*latus in hijs que p*er*tinent ad officiu*m* suu*m*. S*upr*a Ambrosij. vj.

[1] MS. of of.
[2] *After* know, n and some other letter, *blotted.*

Constans debet esse bonus subditus [in bono][1] contra prelatum ullum. Infra Hillarij.

Constans debet esse miles in bello. Infra[2] de Milite. vj. 4

Constans debet esse quilibet in bono opere incepto. Infra[2] de nouicio.

Constantes Deus adiuvat in necessitate. Infra de virginitate. iij. 8

Constans omnia suffert propter Deum. Supra de compassione.

Constantinus imperator. Supra de eodem.

CXCVIII.

Consuetudo peccandi minuit timorem. 12

Saynt Gregur tellis how þer was oñ a tyme a mañ þat opoñ þe Pasch-evyñ corrupte a maydyñ. So opoñ þe morñ he was ferd' for to go into þe kurk, att þe devull suld' hafe no power of hym. Not-withstondyng, at þe laste he went in for shame with a grete 16 ferdnes. And so he did' oñ þe secund' day, & was les ferd'; & oñ þe iij day he was leste ferd' of all. And þus he did' vnto vij dayes was passid, and þañ he was nothyng ferd', & wold' not shryfe hym þerof. & onone after he dyed' a sodan dead'. And when he was 20 laid' in his grafe, þer come sodanlie a grete low into his grafe & burnyd' ewhils þer was lefte a morcell of hys bodie to burñ opoñ, & to it was clene wastid'.

Consuetudo eciam naturam aliquando alterat. Infra 24 de lupo *et* supra de Andrea.

Consuetudo[3] mala difficile tollitur. Supra de aduocato. iiij.

Consuetudo bona semper est seruanda. Infra de 28 milite, v, *et* de Aue. ij.

[1] So Arund. MS. [2] MS. Supra. [3] MS. *inserts* eciam here.

CXCIX.

Contemplacioni modus apponendus est.

Heraclius[1] tellis how þat Alexandrus[2] Macharius tolḋ hym̄ on̄ a tyme & sayḋ, þat som tyme a vayne covatice of thoghtis of vanytie occupyeḋ his mynde, at he waldʳ certayn̄ dayes contynuallie bere hys mynḋ vnseuerable, to so mekull̄ þat he waldʳ spar his duris at no man̄ sulde speke with hym̄, nor hafe ane ansswer of hym̄. And he woldʳ flite with his awn̄ mynḋ & say vnto hit; "vmbe-se þe att þou fall̄ not fro hevyn̄ vnto ertħ; ffor þer þou hase þi creatur & all̄ angels & saynttis. Thinḳ of all̄ þies." And þus he contynueḋ ij dayes & ij nyghtis; and þan̄ he felidʳ þe devull̄ prikkidʳ hym̄ so, att hym̄ þoght att all̄ his cell̄ fell̄ opon̄ hym̄.

CC.

Contemplacioni sic est insistendum, vt accio non necligatur.

We rede in 'Vitis Patrum' how a bruther on̄ a tyme come in pylgramege vnto a place of monkis þat was at þe mownt of Synay, & þer he say þe monkis labur & grafe þat þai sulḋʳ saw corn̄. And he saidʳ vnto þaim in þis maner of wise; "Whie wurke ye for meatt þat will̄ do bodʳ waste & perissħ away? Remembre you of Marie Magdalyn̄, how sho did no bodelie labur, & yitt our Lordʳ sayde þat sho had chosyn̄ þe bettir parte." And when̄ þer abbott harde tell̄ of þis, he bad a disciple of his giff þis man̄ a buke, & putt hym̄ in a cell̄ þat nothyng was in. And at howʳ of none þis man̄ lukidʳ furtħ if any man̄ callidʳ hym̄ to mete; & þer was none att callidʳ hym̄. And after none þe abbott come vnto hym̄ & sayde; "how duse þou?" And he ansswerḋʳ agayn̄ & sayḋʳ; "Sir Abbott! Ete none of your brethir no meate to-day?" and þe abbott sayḋʳ; "yis." And þan̄ he askid whi þai callidʳ not hym̄ to dener; & þan̄ þis abbott ansswerḋʳ hym̄ & sayde: "Thow

[1] Latin MSS. Heraclides. [2] Latin MSS. Alexandrinus Macharius.

erte a sp*irit*uall man & mysters no meatt; and we er flesshlie men & bus nedelyngis eatt; & þ*er*for we wurk w*ith* oure handis." And when þis[1] bruther hard þis, he began to forthynk at he had said, & sayd vnto hym selfe; "Now I know wele att it is necessarie 4 to ioyn þe life of Martha w*ith* þe life of Magdalen: þat is to say, vmwhile to vse sp*irit*uall life & vmwhile to vse contemplatyfe life," & þan he fell to werk and did as þai did.

Cont*em*placio rapit ho*min*em extra se vt aliqu*ando* 8 sensu*m* no*n* habeat. Sup*r*a Augustini. iij.
Co*n*templacionem[2] int*er*mittere int*er*du*m* expedit. Inf*r*a de Ioh*ann*e Euua*n*ge*l*ista.

CCI.

Co*n*temptus mu*n*di. Co*n*tempni debent o*mn*ia 12 exemplo ph*ilosoph*o*rum*.

Saynt Jerom tellis of a man þat hight Socraticus, and on a tyme his gudis wer all tane fro hym safeyng a mantill. And he had a disciple þat hight Diogenes, & he had no gude lefte bod 16 a skrip and a taberd & his vvermest clothe to hyll hym with; & in his scrip he bare his meatt. And he had no howse bod a tome ton, & hym þoght þatt was a noble howse; & in wynt*er* when it was cald, he wald evur turn þis ton mouthe vnto þe 20 sowthe, & in sommer he wald turn it into þe northe, & evur as þe son turnyd wold he turn his ton. And he had kepid hym no gude bod alonelie a copp of tre to drynk opon. So on a tyme he saw a childe take vpp watir in þe luff of his hand & drynk þ*er*of; and 24 when he saw þat he caste away his copp & sayd þat he wiste neu*er* þ*at* natur had giffen a man a vessell to drynk off. *et* c^{o}.

Contempni [et] elongari debet turba ho*minu*m. Infra de solitudi*ne*[3]. i. ij. *et* iij. 28

[1] MS. his. [2] MS. *con*templacioni. [3] MS. solicitudi*ne*.

CCII.

Contempni debent dignitates.

Heraclides tellis how þat a gude holie mañ þat hight Animonus[1] opoñ a tyme was gretlie desiriđ to be a bisshopp̄ w*ith* þe com*mo*ñ
4 peple, to so mekuħ þe cetisens tuke hym̄ & sayđ he suld be þ*er* bisshopp̄ magre his tethe. And he saw þat he myght not esskape þai*m*, and he tuke ane yrñ & pullid of his lefte ere of his heade hard be þe rutis, at aħ meñ mot se. And þañ he said; "Now
8 may ye see at I may nott be a bisshopp̄, for þe law wiħ not at a mañ be made a bisshopp̄ & owder of his eris be off." And þañ þ*er* was a bisshopp̄ þat hight Dorotheus, & he said vnto [*þe*] peple þat þe Iewis kepid þat law; "Bod emang vs C*r*isteñ meñ I
12 doute not þat & a mañ bothe eris war cutt off, & his maners wer gude & honest, bod he wer wurthie to be a bisshopp̄ & myght be made ane." And whem̄ þe peple hard þis þai said he sulde be þ*er* bisshopp̄ magre his tethe. And whem̄ he saw þat, he was
16 wrothe, & said; "fforsuth! and ye make me bisshopp̄, I saħ cutt oute my tong at ye saħ nott witt what I say." And whem̄ þai hard þis, þai lete hym̄ go.

Co*n*tempni p*otes*t mu*n*dus ecia*m* int*er* amicos car-
20 nales. Inf*r*a de pecunia. iiij.

Conte*m*ptu*m* mu*n*di inducit aliqu*ando* memoria mortis. Inf*r*a de memoria mortis in pl*u*rib*us* narrac*ion*ib*us*, *et* sup*r*a de cogitacione. iiij.

24 Contemptu*m* mu*n*di inducu*n*t transitoria que su*n*t in mu*n*do. Supra de Ambicione. ij.

Contemptu*m* mu*n*di inducit aliqua*n*do falsitas amici. Supra de Amico. vj. vij. *et* x.

28 Contempnentes sacramenta eccl*es*ie aliquando moriu*n*tur sine ip*s*is. Infra de Sortilegio. j.

[1] Latin MSS. Animos*us*.

CCIII.

Continens debet [motus][1] sensualitatis *et* com*p*lexionis nat*ur*al*is* reprimere.

Cassianus tellis þat whem̃ Socrates þe philosophur be co*m*plexiom̃ off his bodye was disposid̃ vnto many synys, so om̃ a tyme þ*er* was 4 a mam̃ þat beheld̃ hym̃ ons, & sayd̃ he had þe eem̃ of childr̃ body. And Soc*r*ates disciples þoght þai wold̃ bete hym̃ for þe skorñ he gaff þ*er* maist*er*; and þ*er* maist*er* wulde not latt þai*m*, bod garte þai*m* lefe & do hym̃ no skath̃; "for it is wi*th* me as he said̃, bod 8 I wi*th*-draw me fro þ*at* at I am̃ desposid̃ to."

Continens ecia*m* habita op[*p*]ortunitate pe*c*candi se custodit. Infra de temptacione carnis.

Continens ecia*m* mortem sustinet antequ*am* pe*cc*a*to* consensiat. Infra de temptacione carnis. j. 12

CCIV.

Contricio pe*r*fecta nulla*m* pena*m* corporale*m* formidat.

Cesarius tellis how om̃ a tyme whem̃ a p*re*ste was p*re*chand & telland̃ of synnys & þe paynys of hell̃, a wom*m*am̃ cried vnto 16 hym̃ & sayd̃; "Sur, whatt sall̃ wurth̃ of p*re*stes lemmans?" And he knew sho was bod a symple thyng & answerd̃ halfe in sporte & said̃; "Thai sall̃ nevur be savid̃ bod if þai crepe into a hate ovem̃." And sho was a p*re*stis lemmam̃, & sho tuke not þis wurde in bowrte, 20 bod om̃ a day sho hate a grete ovem̃, and no-bodie wi*th* hur; & whem̃ it was rede hate sho sparrid̃ þe duris to hur & crape into it. And̃ onone sho was burnyd to dead̃. And þ*er* was a grete felashupp̃ of mem̃ & wom*m*em̃ standand̃ sam*en* wi*th*-oute, nerehand̃ 24 hur place, and þai*m* þoght þai saw a white dowfe fle fro hur howse vnto hevem̃. And þai had grete wonder þ*er*off, and brak upp̃ hur duris; & þai fande hur burnyd̃ of dead̃ in þe ovem̃, & þai drew hur oute & berid̃ hur in þe felde as mem̃ duse wi*th* þai*m* att kyllis þ*er* 28

[1] Latin and English MSS. *have* homo *instead of* motus.

selfe. So afterward allmighti God wold latt it be knawen þat sho slew not hur selfe of malece nor of ill will, bod for penans & obediens; opon nightis *þer* was sene a huge light abowte hur
4 grafe. & þan þai tuke hur vpp & layd hur in Crystens mans beriall.

CCV.

Contricio *per*fecta ecia*m* sine confessione delet pecc*ata*.

8 Cesarius tellis how on a tyme *þer* was a scoler at P*a*rissh, þat had done many vglie syn, & he wold not shrife hym of þai*m* for shame; notwi*th*stondyng he*r*telie cont*r*icion ouer-come his shame, & on a tyme he come vnto þe p*r*iour of Saynt Victors,
12 & wold hafe bene shrevyn. & *þer* was so mekull cont*r*icion in his harte, & so many sobbis in his breste, & so many syghyng*is* in his throte, & so many teris in his een, þat he mot not speke nor say a wurd. And when þe p*r*iour saw þis, he bad hym go & write
16 his syn; and so he did, and come agayn, & yitt for sorow he myght not speke a wurd, bod gaff þis bylll vnto þe p*r*iour. And he red it, & hym thoght þe synnys wer so grete at he desyrid þe scolar þat he mott latt his abbott se itt, at he myght aske hym cownceill
20 þ*er*in. And he lete þe abbott se it; and when þe abbott lukid *þer*-vppon, he cuthe se nothyng wretten þ*er*in; & þan he said vnto þe p*r*iour; "What may I rede here, whar right noght is wretten?" And when þe p*r*iour saw þatt, he had grete wondre *þer*of & said;
24 "Sur, forsuthe a yong man wrate his confession here-vppon, and I redd it my selfe; bot now I se þat God is m*er*ciufull, þat g*r*aciouslie hase behalden his contricion and forgiffen hym his syn." And þus bothe þe abbott & þe p*r*iour told þis scolar & assoylid hym;
28 and þus w*i*th grete ioy & myrth he went fro þai*m* home vnto his lugyng.

CCVI.

Contricio *per*fecta pecc*ata* remittit.

Cesarius tellis how som tyme *þer* was a wom*m*an þat lete hur
32 awn son gett hur a barn; and when þis barn was born, sho bare

it in hur armys vnto Rome, & þ*er* w*ith* grete wepyng & sorow, sho shrafe hur vnto Pope Innocent afor̃ all̃ his cardinallis. And þe pope enioynyd̃ hur vnto penance at sho suld̃ com̃ befor̃ hym̃ on̄ þe morn̄ in þe same clothyng at sho had on̄ when̄ sho went to syn̄ 4 w*ith* hur son̄. And on̄ þe morn̄ sho did̃ of all̃ hur clothyng, and in hur sarke alone sho come afor̃ þe pope, and said̃ sho was redi to fulfill̃ whatt penance som̃-eu*er* he wold̃ enioyn̄ hur. And when̄ þe pope saw þatt, he said̃ vnto hur; "þi syn̄ is forgyffen̄ the." And 8 one of þe cardynals when̄ he hard̃ þis, began̄ to gruche agayn̄ þe pope, & said̃ he demyd̃ vnsufficientlie. And þan̄ þe pope said̃ vnto hym̃; "and I hafe demyd̃ ill̃, þe devull̃ entre into me; and if I hafe wele demyd̃, þe same happen̄ þe, becauce at þou gruchid̃ 12 here-in." And onone att all̃ saw at wer aboute, þe devull̃ began̄ to vex þis cardinall̃, becauce att he gruchid̃ þat þe pope declarid̃ vnto þis wom*m*an̄ þat hur syn̄ was forgyffyn̄ hur.

Contric*io* p*erfect*a p*er* op*er*a manifestatur. Infra de 16 pen*itenci*a. ij.

Cont*r*icio aliqu*ando* excitatur a p*resent*ia bonor*um*. Infra de visitacione. j.

CCVII.

Contricio p*er*fecta liberat a confusione temporali. 20

Cesarius tellis how som tyme þ*er* was in England̃ a clark þat was a chanon̄ in Lincoln̄ Mynster, and he was nere sybb cussyn̄ vnto þe bisshopp̄. & þ*er* was a Iew wonnyd̃ in þe town̄, & he had a fayr doght*er*: and þis clerk laburd̃ hur so att sho p*ro*mysid̃ hym̃ 24 att he suld̃ lyg by hyr, bod sho said̃ hur fadur luffid̃ hur so wele & kepid hur so þat þai myght nott com̃ sam*en* bod on Gude Fryday nyght; ffor þan̄ þe Iewis hase a bludie flux, & þai vse little to be occupyed̃ or com̃ forward̃. And when̄ þat night come, þis chanon̄ 28 hafeyng no mynd̃ of þe Passion̄ of Criste þ*at* he suffred̃ as þat day, come vnto hur & lay w*ith* hur vnto on̄ þe morn̄. And hur fadur rase & come in-to þe chambr̃ þ*er* sho lay, & saw a man̄ in bedd̃ w*ith* his doght*er*, & he thoght for to hafe slayn̄ hym̃. And when̄ he lukid̃ 32

on̄ hym̄, he knew wele enogh at he was þe bisschopp*is* cussyn̄, and þ*er*for̄ he was aferd̄ to sla hym̄; & he cryed̄ w*ith* a hedus voyce & sayd̄; "O! þou fals Chr*iste*n̄ man̄! what duse þou here in syn̄
4 þis day? Whar̄ is þi faith̄? Be þe dome of God rightwuslie þou ert giffen̄ in-to owr̄ handis; and warn̄ it wer for drede of þe bisshop̄ at þou ert cussyn̄ vnto, onone I sulde sla the." And þus w*ith* grete confusion̄ he showed̄ hym̄ oute att þe dure; and he went home, &
8 happend̄ þat day, þat is to say Pasch̄-even̄, to be assigned̄ be þe bisshop̄ to be his dekyn̄ in s*er*ves tyme & rede þe pistle; & he was ferd̄ as on̄ such̄ a day to com*m*ytt his offes vnto ane other man̄, for drede of suspecte; & he was also ferd̄ to com̄ nere þe
12 altar̄ & þe halie sac*r*ament w*ith* so grete syn̄ as he was in. And yitt for shame he myght nott fynd̄ in his harte to shryfe hym̄, so he was þus ou*er*com*m*en̄ w*ith* shame, & did̄ on̄ his mes clothis, & stude att þe altar̄ befor̄ þe bisshop̄. And sod̄anlie þis Iew and
16 a grete meneya of o*per* Iewis w*ith* hym̄ come in att þe mynster dure w*ith* a huge durdom̄ & a noyse, ffor to make co*m*playnt vnto þe bysshop̄ of his cussyn̄. And als tyte as þis yong chanon̄ saw þai*m*, he wex pale & was passand̄ ferd̄, and made his p*r*ayer vnto
20 God in his harte, & sayd þus; "Lorde Ie*s*u! delyu*er* me & safe me shameles of þis Iewis at þis tyme, and I beheste þe h*er*telie þat I sall̄ shryfe me of þis syn̄ & make a sethe þ*er*for̄; & fro hens furth I sall̄ no more offend̄ þe." So þis bisshop̄ saw þies Iewis &
24 had grete m*er*vayle whatt þai did in þe kurk̄, & speciallie suche a day; and he com*m*aundid̄ þai*m* to stand̄, & askid̄ þai*m* what þai mente. And onone as þai wold̄ hafe accusid̄ þis clerk̄, be þe vertue of God, þai wer all̄ dombe, & myght nott speke. & when̄ þe
28 bisshop̄ saw þai*m* gaspe w*ith* þ*er* mowthis agayns hym̄ & mott speke no wurde, he trowid̄ att þai come for illusion̄ of þe sac*r*ament, & w*ith* indignacion̄[1] he com*m*anddid̄ þai*m* to be put oute of þe mynster. And̄ þis clerk̄ felid̄ att God had had m*er*cie on̄ hym̄; &
32 when̄ s*er*ves was done, he went vnto þe bysshop̄ & shrafe hym̄, and afterwerd̄ made hym̄ a monk̄ in Ceustus ordur. And þai garte cristen̄ þis damysell̄, & made hur a non̄ of þe same ordur; and afterward̄ þai bothe wer gude halie liffers.

[1] MS. w*ith* indignacion̄ &.

CCVIII.

Contricione sola deficiente, confessio nec aliqua bona sufficiunt ad peccati dimissionem.

Som tyme þ*er* was a yong mañ þat was a chanoñ in Parissh, þ*at* liffid incontinent and delicatelie, & did many grevos syñ. So oñ a 4 tyme he was passand̃ seke, & shrafe hym̃ & made sorow for his syñ & hight to amend hym̃, and reseyvid̃ his sacrament, & was enoyntid̃; and so he dyed̃ & was wurthelie berid̃. So w*ith*-in a few dayes after he was deade, he apperid̃ vnto ane þ*at* he was familiarie 8 w*ith*, & told̃ hym̃ þat he was dampnyd̃, & said̃ þuff alł he war shreveñ & howseld̃ & enoyntid̃, & beheste to do penance, yit he said he forgatt a thyng, w*ith*oute þe whilk alł oþ*er* þinges may nott p*r*ofett. And he askid̃ hym̃ what was þatt, & he said̃; 12 "Contricioñ; ffor þuf alł," he said, "I p*r*omytt to lefe my syñ, yit my co*n*sciens said̃ vnto me: 'what & I mend̃, I sałł fałł vnto syñ agayñ'; ffor my harte more declynyd vnto þat þañ not for to syñ. & þ*er*for I had no faste purpos in gudnes, & so be þe consequent, 16 I had no p*er*fite contricioñ, & þ*er*for̃ I am̃ dampned."

CCIX.

Contricio p*er*fecta eciam in iudicio dei peccata remittit quo ad culpam, et quo ad penam.

Jacobus de Vet*r*iaco tellis how þ*er* was a damyseł̃ þat synnyd̃ 20 w*ith* hur[1] fadur in syñ of lichorie, & hur moder oñ a tyme purseyvid̃ itt & blamyd̃ hur & reprovid̃ hur þ*er*for̃, vnto so mekle, sho slew hur moder. And whеñ hur fadur wiste þis, he had hur in hatered̃; and whеñ sho pursayvid̃ þis, as hur fadur was slepand̃ 24 vndernethe a matres, sho smoryd̃ hym̃ odead̃, & þañ sho become a com*m*oñ wom*ma*ñ. And oñ a tyme a gude holie mañ p*r*echid̃, and hur happend to be at his s*er*moñ; and he tolde mekułł of þe m*er*cye of alł-myghti God̃, vnto so mekułł þat whеñ his s*er*moñ 28 was done, sho come vnto hym̃ w*ith* grete contricioñ, & shrafe hur

[1] MS. þ*er*.

of all hur synys, & asked hym if þe mercie of God was so grete as he preched att it was. And he ansswerd & said þat it was mekull more; and þan sho bad hym enioyne hur penans, for sho trustid mekill in his mercie. And he vmthoght hym þat he cuthe not so sodanlie enioyn hur helefull penance for hur syn þat was so grete. And he bad hir abide vnto after meate, & þan he wold preche agayn; "& þan," he said, "I sall giff þe penans." And sho ansswerd hym agayn & sayd; "Sur, I trow ye be in dispayr of my sawle heale." & he sayd; "Nay! bod in stede of penance, I enioyn þe to abyde here in þi prayers so lang." And so sho did. And in þe mene-while sho had so mekull sorow & contricion for hur syn, þat hur harte breste in two, & sho dyed. And þis was onone told þis prechur how it was, & he commawndid þe pepull hertely to pray for hur; and as þai wer in þer prayers, þar come a voyce vnto þaim fro hevyn, þat sayd; "Pray not for hur, for sho is in hevyn. Bod pray vnto hir þer, for to pray for you."

Contricio aliquando excitatur in corde peccatoris exemplo bono. Supra de Abbate. vij [1].

Contricio perfecta voluntatem facit pro facto reputari. Infra de voluntate.

Contricio in fine hominem saluat. Infra de milite *et* supra de ambicione. iij.

Contricio eciam imperfecta [2] quandoque iuuat. Infra de obstinacione. ij.

Contricio eciam negantes deum ei reconsiliat. Infra de negacione dei, *et* supra de ambicione. iij.

Contricio perfecta eciam vsurarios saluat. Infra de testamento [3] *et* de vsurario.

Contricio perfecta eciam latrones *et* homicidas saluat. Supra de Abbate vj. *et* de apostata. iij.

Contumelias pacienter sustinet humilis. Infra [4] de humilitate. ij.

[1] MS. vj. [2] MS. inperfecta. [3] MS. testiđ. [4] MS. Supra.

CCX.

Conu*er*cio. Conu*er*ti facit pecc*at*ore*m* aliqu*ando* consideracio p*er*petuitatis pene infernalis.

Fulco [1] telles how þat M*ar*ciliensis þat was bisshopp of Tholosan̄ told̄ of hym̄ selfe; "whe̅n I was yong & giffen̄ vnto vanyties of þis werld̄, I began̄ ans sodanlie [*to think*] of þe evurlastyngnes of þe payn̄ of hell̄, and̄ I said̄ in my harte; 'and it war putt vnto þe to lig alway in a softe bed̄ & a delicatt, so þ*at* in no man*er* of wise þ*o*u sulde pas oute þ*er*of, and þ*o*u might not suffer þatt, how may þ*o*u þ*er*fo̅r sustene in þe euerlastand̄ & bitt*er* payn̄ of hell̄, if it happen̄ þe to be dampnyd̄ thedur?' And be þis occasion̄ I lefte all̄ þingis and made me a monke."

CCXI.

Co*n*uerti ecia*m* fac*it* pecc*at*orem co*n*sideracio ac*er*bitatis pene inf*er*ni.

We rede in 'Libro de Dono Timoris,' how þat þ*er* was a yong man̄ þat was riche and delicate, and he made hym̄ a freer p*r*ec*h*ur. And his frendis come vnto hym̄ & wold̄ hafe had hym̄ oute of his ordur; and þai said̄ vnto hym̄ þ*at* he myght not suffer þe austeritie of his ordur. þan̄ he vmthoght hym̄ & said̄ vnto hym̄ selfe; "The bitt*er* payn̄ of hell̄, þat is vntollerable vnto me, and þerfo̅r I hafe chosyn̄ me rather to suffyr þis payn̄ þan̄ þatt."

Co*n*ue*r*sus ad[*d*]iscens l*itte*ras efficitur pe*r*ue*r*sus. Infra [de demone. vii.

Conu*er*sus neq*u*am punitur. Infra de histrionib*us*. iij.

CCXII.

Conu*er*ti ecia*m* facit aliqu*ando* pecc*at*ore*m* consideracio mortis subite.

We rede in 'Libro de Dono Timoris,' how som tyme þ*er* was a noble clark̄ þat was a grete baron̄ son̄; and he went & made

[1] Arund. MS. Fulco Marsilens*is*: episcopus Tholosanus. Harl. MS. Fulco Marsilione: ep*i*sco*p*us Tholosa-n*us*.

hym̄ a freer p*re*chur. And whem̄ his fadur hard̄ tell̄ of þis, he vmthoght hym̄ þat he wold̄ dryfe þase freers oute of þe land̄, & take his som̄ fro emang þai*m*. And whem̄ þe freers hard̄ tell̄ of þis, þai all̄ sam*en* went vnto þis barom̄ w*ith* all̄ þe mekenes att þai cuthe, and told̄ hym̄ þat þai tuke not his som̄ & made hym̄ freer in violent, bod̄ he offerd̄ hym̄ þ*er*to om̄ his awn̄ gude will̄. And he said̄ þai said̄ wrang, & þ*a*t he sulde prufe & evur he myght mete w*ith* his som̄. And so þai lete his fadur & hym̄ speke sam*en*, & he trowed̄ þat onone w*ith* a wurd̄ he sulde averte his purpos. And he said̄ vnto hym̄ om̄ þis man*er* of wise; "Som̄, þ*o*u hase husely trubled me becauce þ*o*u hase made þe a freer. Bod not forthi, & þ*o*u will̄ lefe þine ordur & go home w*ith* me, I sall̄ forgiff þe all̄." And þis yong freer ansswerd̄ hym̄ agaym̄ & sayd̄; "Fadur, I wull̄ nott go home w*ith* you bod if ye wull̄ beheste me þ*a*t ye sall̄ fordo ane ill̄ custom̄ þat is w*ith*in your lord̄-schup̄." And his fadir said̄ he sul̄d̄ do what att evur hym̄ plesid̄ to byd̄ hym̄ do, and bad hym̄ tell̄ hym̄ what þis custom̄ was. And þis yong freer said̄ it was þis, thatt als sone dyes a yong man̄ as ane olde man̄. And whem̄ his fadur hard̄ þis, he tuke a grete c*om*punccion̄ in his harte & lete hym̄ alone w*ith* þe freers, and went home agaym̄, and nevur desirid̄ hym̄ after. *et* c^{o}.

Conu*er*tu*n*tur ecia*m* aliqui ex consid*er*acione p*rop*r*i*i corporis ne in inferno comburantur. Inf*r*a de obstinacione.

Conu*er*sus aliqua*n*do efficit*ur* [perversus [1]] *et* dampnatur. Inf*r*a de obstinacione.

Conu*er*tuntur aliqui solo corde religionis habitu*m* assumentes *et* no*n* corde vel p*ro*posito. Infra de Nouicio.

Conu*er*sio ad religione*m* ecia*m* infirmo corporalit*er* p*ro*dest. Inf*r*a de voto.

[1] From Latin MSS.

Conu*er*tu*n*tur aliqui occ*asi*one confusionis alicui*us*. Sup*r*a de confusione. j.

Conu*er*tu*n*tur ecia*m* aliqui ex hijs que vident in defu*n*ctis sibi apparentib*us*. Infra de sciencia 4 nigromantica.

Co*n*ue*r*tuntur aliqui ex be*n*eficio sibi p*r*estito. S*upr*a de contricione.

Conu*er*tu*n*tur ecia*m* aliqui exemplo bono. S*upr*a 8 de Abb*a*te. vij.

Conu*er*tu*ntur* aliqui exhortacione bona. Sup*r*a de Abb*a*te. iij.

Conu*er*tu*n*tur aliqui or*ati*one s*anct*or*um*. Inf*r*a de 12 be*a*to Dom*ini*co. iiij.

Cor. Cor ho*min*is no*n* potest saciare quicquid est in mu*n*do. Infra de Saciare. Et supra de ambicione. 16

Cor ho*min*is eleuatur ex honore exhibito. Sup*r*a de augurio. ij.

Corpori nocet aliqu*ando* gaudiu*m*, *et* p*r*odest dolor. Infra de gaudio. 20

Corporales delicias[1] secu*n*tur frequent*er* miserie *et* calamitates corporales. Inf*r*a de delicijs. j.

CCXIII.

Corporale Altaris sang*u*inem emisit.

We rede in 'Gestis Beati Gregorij,' how þ*er* was a wurthi man 24 þat was knowen *with* Saynt Gregur; and he sent vnto hym messangers and prayed hym to send hym som relikk*is* owd*er* of appostels or martyrs. And he reseyvid þai*m* honestlie & helde

[1] MS. diuicias. Latin MSS. delicias.

þai*m* w*ith* hym̄ a gude while, and went w*ith* þai*m* vnto dyvers placis of Saynttis þat þai askid' relikk*is* of, & sang mes þ*er*. So att þe laste he tuke smale pecis of ilk corprax whar þat he sang, and
4 putt þai*m* in small boystis, & selid' þai*m* p*r*ivalie & gaff þai*m*; and þai tuke þai*m*. And as þai went hamwerd' þai said' ilkone to oþ*er*; "we have had' a fonde iorney and wate neu*er* what p*r*ecious þing we hafe broght hame vnto our lord'." And þai brak þe pope seale
8 & oppynd' þies boystis, & þai fande no þing bod smale pecis of lyn clothe. And' w*ith* indignacion̄ þai come agayn̄ vnto Rome & told' ane archedekyn̄ how þai had done. And at þe laste þai wer broght afor̄ Saynt Gregur; and he said' his p*r*ayers & did mes. And þan̄
12 he tuke one of þies little pecis of clothe, & cutt it in sonder in þe myddest w*ith* a knyfe; & onone blude come oute þ*er*of, & made all þe clothe blodye. And when̄ þies messangers saw þis, þai had grete wonder þ*er*off, & þai fell on̄ þ*er* kneis and þankid' almiȝtti
16 God'; and' þan̄ þe pope putt þai*m* in þe boystis agayn̄ & selid' þai*m* & gaff þai*m* þai*m* agayn̄, & bad þai*m* be stedfaste in belefe. & þus þai went home vnto þ*er* lorde w*ith* grete myrth̄ & ioy, and delyverd' þies relikk*is* vnto hym̄. *et* c^o^.

CCXIV.

20 Corporale immu*n*diciam sp*iri*tualem non sustinet.

Cesarius tellis how som tyme þ*er* was a non̄ att was sacristan̄. So on̄ a day sho wasshid' þe corprax & gaff it vnto a damysell
24 to dry; and onone as sho tuchid' it þ*er* apperid' a dropp̄ & a spott of blude. And when̄ þe Sacristan̄ saw it, onone sho wasshid' it agayn̄; & als sone as þe damysell tuchid' it, þer apperid' a noder spott of blude. & þan̄ sho lete þe p*r*iores & all hur susters se
28 it; and þai had grete m*er*vaile þ*er*off, & went vnto þ*er* p*r*ayers, & besoght God' att þai myght hafe a knowlege what it ment. And þai serchid' þis damysell, & fand þat a man̄ had liggyn̄ by hur & gettyn̄ hur w*ith* childe.

CCXV.

Chorizare. Chorizantes aliqu*ando* visibilit*er* puniu*n*tur.

We rede how þat a preste þat hight Tullius on a tyme opon þe Yole-evyn said mes in a kurk of Saynt Magnus. And þ*er* was in 4 þ*e* kurk-garthe a grete meneya of men & women dawnssand in a cercle and syngand carals, & lettid dyvyne s*er*ves w*ith* þ*er* noyse & þ*er* cry. And þis preste com*m*awndid þai*m* to lefe & þai wold not for hym. And when he saw þai wold not lefe, in his mes he 8 p*r*ayed vnto God & Saynt Magnus þat it mot please þai*m* at þai sulde abide so still vnto þe yere end; and so þai did. And all þ*at* yere nowder rayn nor snaw fell opon þai*m*, nor þai wer neu*er* hongrie nor thrustie, nor þ*er* clothes ware nott; bod eu*er* þai went 12 aboute syngand carals as þai had be mad folk. And þer was a yong man þat had his sister emang þai*m*, & he tuke hur be þe arm & wold hafe drowen hur fro þai*m*, & he pullid of hur arm; & þ*er* come no blude furthe, bod sho dawnsid on still: & þus þai 16 did all þe yere to it was passid. And þan Hub*er*tus at was bysshopp of Colayn [*com*] & assoylid þai*m* & lowsid þai*m* oute of þis band, and recownceld þ*er* befor þe altar. And þ*er* dyed of þai*m* þ*er* a man & ij wom*m*en; and all þe toder slepid iij dayes & iij 20 nyghtis to-geder; and som of þai*m* had a tremblyng of all þ*er* bodie evur after ewhils þai liffid. And þis happend in a town of Duche-land, in þe yere of our Lord M.L.X.

CCXVI.

Correpcio. Corrigu*n*tur aliqui p*er* moniciones 24 s*i*bi f*ac*tas a bonis.

We rede in 'Libro de Dono Timoris,' how þ*er* was a religious man þat was passand contemplatyfe; and on a tyme he was sodanlie ravisshid vnto his dome. And þ*er* he saw ij grete men, 28 of þe whilk þe tane was ane Erle, and þe toder a grete p*r*elatt; and þai wer hugelie accusid befor our Lord. Agayns þe whilk, þuf all

hym̄ semyd̄ passand grevid̄, neu*er*-þe-les, be p*r*ayers of som̄ of þai*m* att wer of þat cowrte, he putt our his sentans and said̄ vnto þis religious man̄ at he suld̄ make þai*m* hafe knowlege hereoff be
4 his Abbott; & so he did̄. And þis Erle, for drede of þis vysion̄ at was told̄ hym̄, forthoght his syn̄ & did penans þ*er*for̄, and dyed a gude man̄. And̄ þis prelatt sett lightly be þis visyon̄ & þis warnyng, and wold̄ nott amend his life. And afterward̄ hym̄
8 happend̄ to be fon̄ sodanlie dead̄ in his bed on̄ a nyght. *et c*ᵒ.

CCXVII.

Corrip*e*re debet pat*er* filiu*m*, *et* p*r*elatus subditum.

We rede in þe same buke how þ*er* was a yong man̄, & he was tenderlie broght vp & noþing correcte nowd*er* of fadur nor moder
12 when̄ he did̄ wrong; so he become a thefe, & stale grete gudis. And on̄ a tyme he was taken̄ & demyd̄ to be hanged̄: and as he was led vnto þe galos he desyrid̄ at he mott se his fadur or he dyed̄; and he was broght. And he besoght hym̄ to forgiff hym̄ all̄
16 offensis at he had made vnto hym̄, & so he did̄; & þan̄ he p*r*ayed hym̄ to kis hym̄. And as he kissid̄ hym̄, he bate of his fadur nece; and þai þat wer abowte hym̄ had grete m*er*vayle þ*er*off, and said̄ ffellie vnto hym̄ þ*er*for. And he ansswerd̄ þai*m* agayn̄ &
20 said̄; "I sulde hafe done hym̄ more skathe and̄ I had myght, ffor he is cauce of my dead̄; for he chastid̄ not me when̄ I was yong, bod let me fall̄ to gou*er*nans & to mysreule at I am now dampned̄ to my dead̄ for̄, & mon be hanged̄."

24 Corripiendi su*n*t p*a*ruuli. Sup*r*a de blasfemia.

CCXVIII.

Corripiendi sunt rebelles ecia*m* si impacient*er* ferant.

Helynandus tellis of a philosophur þat hight Policartus[1] þ*a*t was a techur of þe Emp*er*our Troian̄, þat had ane vnthrifti servand̄
28 & ane ill̄; & on̄ a tyme he had done a grete faute. And þis

[1] Harleian MS. Policarpus.

philosophur his maist*er* gart in his awñ *pr*esens take off his clothis & bete hym̃ wele nakid̃; and[1] as þai bett hym̃ he cryed̃ & sayd̃ þ*a*t his maist*er* was no trew philosophur, þat had writtenñ so fayr a buke of mekenes as he did̃, & for all̃ þat was turnyd̃ in-to wrath 4 agayns hym̃. And be þis mene, he said̃, his techyng was contrari vnto his warkis. And his maist*er* ansswerd̃ hym̃ agayñ & sayd̃; "Semys it to þe þat I am̃ angri becauce þ*o*u erte bett? And þink*is* þ*o*u at it is yre, at I pay þe at I aw? þ*o*u seis I hafe no 8 burnyng een, nor no spome at my mouthe, nor I cry not lowde, nor I wax not rede, nor trembles nott, nor hase no synge oñ me þat sulde be yrefull̃." And in þe mene-while he bad hym̃ þat bett hym̃ þat he suld̃ contynue as he begañ ewhill̃ þai ij disputid̃; 12 "And w*ith*-outeñ any yre þ*o*u sall̃ se me correcte þis ill̃ servand̃, & teche hym̃ rather to be meke & speke fayr, þañ for to flite or strife w*ith* his maist*er*."

CCXIX.

Cosme & Damyani. 16

Ther̃ was som̃ tyme a mañ þat had a special̃ deuocioñ vnto Saynt Cosme & Damyañ, & þe canker happend̃ into þe the of hym̃ & had̃ wastid̃ it nerehand̃ away. And oñ a tyme as he was slepand̃, hym̃ thoght þies ij saynttis come vnto hym̃, & þai broght 20 w*ith* þai*m* oyntementt*is* & playsters. And þe tone of þai*m* said̃ vnto þe toder; "Whar sall̃ we take vs flessh̃, þ*a*t we may fill̃ þe hole w*ith* agayñ wheñ we hafe cut oute þe rotyñ flessh̃?" And þe toder ansswerd̃ agayñ & sayd̃; "In þe kurk garth̃ of Saynt Petur ad Vincula[2], ffor þis day was þ*er* a mañ of Ynde[3] new berid̃; and þ*er*for̃ go feche vs of þat, at we may fill̃ þe hole w*ith*." & þis man of Ynd̃ hight Maurus; & þai went & fechid̃ his bodi, and þai cut of þe þe of þe whik mañ & þañ of þe dede mañ, & putt þe 28 dead̃ mans the vnto þe whik mans, & anoyntid̃ þe wownd̃ diligentlie; & þai tuke þe seke mañ the & put it w*ith* þe bodie of þis Maurus, and layd̃ hym̃ agayñ þ*er* he was. And þañ þis seke mañ wakkend̃, and felid̃ at hym̃ aylid̃ no sore, & putt dowñ his 32

[1] MS. as. [2] MS. Saynt Petur Aduincula. [3] Latin MSS. Ethiops.

hand vnto his hambe, & he felid' no hurte; & he garte light a candyll, & lukid', and his the aylid' nothyng. And þañ he was fayñ & rase oute of his bed'; and he told' vnto eu*er*-ilk mañ what
4 he had sene in his slepe, & how he was helid'. And þai at he told' it vnto, went vnto þis Maurus grafe, & lukid'; & þai fand' his legg away, & þe whik mans leg layd' þ*er* in-stede þ*er*off in þe grafe w*ith* þe dead' mans bodie.

CCXX.

8 Credere. Credendu*m* est no*n* cito cont*r*a amicu*m*.

Valerius tellis how oñ a tyme it was told' vnto Plato þat Democrates[1] his disciple had said' mekull ill agayns hym̃; & he wold' giff no fayth þ*er*to. So he att told' itt, askid' hym̃ whi þat he wold'
12 not truste hym̃, & he said' he was redie to profe it at he had told' hym̃. [*Than*] this Plato ansswerd' & said'; "It is not trowable at he þat I hafe luffid so lang, att I sulde not be luffid' of hym̃ agayñ." And so he wold' gif no truste vnto þe complaynt vnto he spak w*ith*
16 hym̃ hym̃ selfe.

CCXXI.

Credere cito p*eric*ulosu*m* est iudici.

We rede in Cronicles, how oñ a tym̃e þe Emp*er*our[2] had a wyfe, þat wold' at ane Erle of his oñ a tyme had liggeñ by hur. And
20 wheñ sho desirid' hym̃ þervnto, he excusid' hym̃ & said' he wold' not do such a truspas vnto his lord'. And sho saw þat, & went & accusid' hym̃ vnto þe Emp*er*our, and' said' he wold' hafe defowlid' hur. And þe Emp*er*our tuke it vnto so grete wrath, þat he garte
24 smyte of his head' w*ith*-owteñ Iugement; and he was neu*er*[3] olife agayñ. & þañ þe emp*er*our desyrid' his wyfe at þis erle mot be knoweñ aft*er* he was dead' be beryng of a hate yrñ, at luke wheþ*er* he war innocent or noght; & sho grawntid'. And þe day of
28 Iugement was assigned', and many wedos & maydens callid' vnto þe

[1] Latin MSS. Zenocrates.
[2] Latin MSS. Otto *tertius* impera-or.
[3] Neu*er* *omitted, and added above the line.*

dome; and þis Erlis wife come *with* hur husbandꝑ heade in hur arm̃. And sho askedꝑ of þe Emp*er*our what deade he war wurthi to hafe, þat slew a man̄ wronguslie. And he saidꝑ his headꝑ war wurthi to be smetyn̄ off. And sho ansswerdꝑ hym̃ agayn̄ & saydꝑ: 4 "Thou ert þat man̄, þat at fals suggestion̄ off þi wife slew my husbandꝑ. And for to make prefe here-of, I oblissh̄ me to bere þe hate yrn̄." And when̄ þe Emp*er*our saw þis, he had grete m*er*vell̄, & com*m*ytt hym̃ selfe to abide what punyssment at sho wolde deme 8 hym̃ vnto. So be p*r*ayer of bisshoppis & o*þer* worthi men̄ he tuke respecte *with* hur furst for x, ten dayes, & þan̄ for viij, & þan̄ for vij, & þan̄ for vi. And in the mene while he garte examyn̄ þe cauce. And when̄ he knew þe trewth̄, he gaff hur for his rawson̄ 12 iiij castels þat er in þe bisshop[*ryk*] of Lunens. And be respecte at he had of þe dayes, þai er callidꝑ, Decimu*m*, Octauu*m*, Septimu*m*, & Sextu*m*, yitt vnto þis day.

CCXXII.

Credendum no*n* est de facili referentib*us* aliorum defectus. 16

We rede ex 'Dictis P*atru*m,' þat a c*er*tan̄ religious man̄ on̄ a tyme saidꝑ vnto þe abbott Pastor, þat he was so trubbledꝑ att hym̃ burdꝑ lefe his place, becauce at he hardꝑ c*er*tan̄ wurdis of a bruther 20 of his þat hym̃ thoght plesyd hym̃ noght. And þis Abbott bad hym̃ at he suldꝑ nott trow þies wurdis, for þai wer not trew. And þe toder saidꝑ þai wer trew, for a trew broder of his tolde hym̃ þai*m*; and þe abbott sayd he was not trew at toldꝑ hym̃, ffor 24 he saydꝑ, & he had bene a trew bruther he sulde noght hafe saidꝑ so. And þan̄ he askidꝑ hym̃ of þe balke & þe mote, what þai wer; and he toldꝑ hym̃ whatt þai war. And þan̄ he bad hym̃ vmthynk hym̃ in his awn̄ harte þat þis balk was his awn̄ synys, and þis litle 28 mote was þe synnys of þe toder man̄.

Credere cito cont*r*a vxore*m* no*n* debet vir. Inf*r*a de regina v*e*l imp*er*at*r*ice.

Credendu*m* no*n* est om*n*i ve*r*bo. Sup*r*a de consilio *et* infra de paciencia, iij. Et supra de accusacione. iij.

CCXXIII.

4 Credend*um* no*n* est om*n*i spiritui an*te*qu*a*m p*r*obandi sint vtru*m* su*n*t ex deo ve*l* non.

We rede in 'Vitis P*atrum*,' how þe devull, made hym̄ in liknes of a gude angell, come vnto a solitarie at his fadir vesett eu*er*-ilk 8 day, and bad hym̄ be war of þe devull, for he was besy eu*ere* day to begyle hym̄; "and tomorn̄," he said, "he will come to þe in liknes of þi fadur; and þ*er*fo*r*̄ now venge þe on̄ hym̄, & luke at þou hase a sharpe ax redie, at when̄ he com*m*ys nere the, gif 12 hym̄ so grete a strake on̄ þe hede att he p*re*sume no mo*r*̄ to com̄ vnto the." And þis ankir trowid̄ þ*at* he had bene ane angell at had bene sent vnto hym̄ fro God Hym̄ selfe to giff hym̄ þis counceil; & on̄ þe day after his awn̄ fadur come vnto hym̄ at vissit 16 hym̄, and he w*ith* ane ax killid̄ hym̄, and was takyn̄ þ*er*for & hanged evyn̄ furth-w*ith*.

Crimen falso imponitur. Infra de infamia.

Cristus. Cristianus, vbi agitur de C*risto* infra.

CCXXIV.

20 Crudelitas. Crudele est malu*m* p*ro* bono[1] reddere.

We rede in þe storie of Nero, when̄ Senec at was his maister askid̄ hym̄ his ffe for his labur, he ansswerd̄ agayn̄ & said̄; "Maister[2], þou muste dye; for als lang as þou liffis I may hafe no 24 reste; ffor I hafe bene als ferd̄ for þe as a barn̄ wold̄ hafe bene, & yitt is." And þan̄ Seneca ansswerd̄ agayn̄ & said̄; "Sur, sen̄ me bus nedis dy, I pray þe grawnt̄ me att I may dy what man*er* of dead̄ at me likis to chese my selfe." And Nero grawntid̄ hym̄, 28 & bad hym̄ chese it hastelie, ffor hym̄ burd̄ nedis dye. And þan̄

[1] MS. malo. [2] MS. Maistes.

Senec garte make a grete batth of warm watir & garte putt hym selfe þerin, and garte latt hym blude of bothe his armys. And so he bled odeade. And be þis mean he was callid Seneca, quasi se necans; and be þis mean he was dead.

CCXXV.

Crudelitas contra naturam detestanda est.

We rede in 'Historia Neronis,' how at þis Nero garte sla his moder & cutt hur in sonder, at he might se how he lay in hur wombe, & whar-with he was nurrisshid. And þe philosophirs 8 reprovid hym þerfor & said, "þe law denyes, & rightwusnes forbiddis[1], att þe son sulde sla his moder þat sufferd so grete payn for hym in hur burth as sho did, & broght hym vp with so grete labur." And þan Nero said vnto þaim; "Make ye me to be with 12 childe, and afterward to be delyver þeroff, at I may hafe verray knawlege whatt sorow my moder had with birth of me when I was born." And þai ansswerd agayn & said þat it was not possible, þat was contrarie vnto natur. And he said bod if þai did itt, þai 16 sulde dye ilkone. And þan þai made hym drynkis, and privalie þai made hym to drynk a froske; and be þer crafte þai made it to grow in his body & to wax. And so his bely began agayns natur to bolne, to so mekull att he trowid he was with childe; and þai 20 made hym daylie to be dyett with such meatt as þai knew wolde nurissh a frosk. So on a tyme his belie warkid hugelie, & he said vnto þies lechis; "Take hede on me, ffor þe tyme of my birth is nere; ffor my belie warkis so, þat I may vnnethis draw myne 24 and." And þan þai gaff hym a purgacion, and he spewid oute a grete froske and ane vglie to luke on, bludie & infecte with humers. And when Nero lukid þervppon, hym vggid þerwith, & he askid; "Had my moder als mekull sorow for beryng of me, 28 as I had for beryng of þis?" And þai said, ya. And þan he commandid þat þis vglie burth of his sulde be norisshid & kepyd, and at it sulde be closid in a stone, as a snyle is in hur shell.

[1] MS. forbiddid.

CCXXVI.

Crudelitas dampnu*m* inferens rei pub*l*ice no*n* est toleranda [1].

We rede in þe same storie, how on̄ a tyme Nero had grete
4 m*er*vall̄ whatkyn̄ a thyng burnyng was; and he garte sett fyre in ane end̄ of Rome, & it burnyd̄ vij dayes & vij nyghtis. And evur he lay in a hy towre & beheld̄ it; & when̄ he saw þe low rise vp̄ into þe ayr, hym̄ thoght it was a fayr syght. And þan̄ þe
8 Romans wex grevid̄ & wold̄ suffre it no langer, & rase & pursewid̄ opon̄ hym̄, & drafe hym̄ oute of þe cetie, & wold̄ hafe slane hym̄ & þai myght hafe getten̄ hym̄. And when̄ he saw þat he mot not esskape, he gatt hym̄ a stowre, & gnew vppon̄ þe tone end̄ & made
12 it sharpe *with* his tethe, & þrustid̄ hym̄ selfe evyn̄ thrugh *þerwith*. And þus he made his end̄. Neu*er*-þe-les we rede in a noder place þat he was devowrid̄ *with* wulfis [2].

Crudelis no*n* debet esse iudex. Infra de iudice.
16 Crudelis no*n* debet esse p*re*latus. Inf*r*a de p*re*lato.

CCXXVII.

Crux Cr*ist*i vel crucifixus. Crucifixi ymago a Iudeis in despectu vuln*er*atur.

We rede how þat in þe tyme of Constantyne þe iiij [3], þe Iewis
20 fand̄ in a cetie ane ymage of þe crucifix; & þai broght it into a Iewis hows, & [4] *þer* þai spitt *þer*on̄ & strake it *with* *þer* handis, & naylid̄ þe fete *þer*of vnto þe cros *with* naylis, & þai put vnto þe mouthe *þer*of aysell̄ & gall̄. And at þe laste þai oppend̄ þe syde
24 *þer*of, & *þer* come blude & watir; and þai sett ane ampull̄ vnder-nethe it & kepyd it in. And ilkone of þai*m* att was seke, þai wold̄ sprencle of þis blude on̄ þai*m*, & onone þai war hale. So at þe laste þies Iewis forthoght att þai had done, and tuke þis ymage

[1] MS. tolleranda.
[2] MS. wulfid̄.
[3] Lat. MSS. In Siria, Ciuitate Bericho, Iudei ymagine*m* crucifixi inue*n*ientes in domo cui*us*da*m* Iudei, relicta*m* ibi a quod*am* Cri*st*iano qui ibi manse*r*at, ea*m* iniuriose doposuerunt. et cet.
[4] MS. *repeats*, &.

& þe blude, & had it vnto þe bisshopp̄ of þe cetie; and so þai wer cristend̄ & turnyd̄ vnto þe fayth̄. And of þis blude was sent to many cetis & kyngdoms; & yit to þis day it duse many meracles.

CCXXVIII.

Crucis signum magnam habet virtutem, eciam infidelibus. 4

Saynt Gregor̄ tellis how þat a bisshopp̄ of þe cetie of Fundan̄[1] had som tyme in his howse soiornand̄ a non̄; & be fals temptacion̄ of þe devull̄, on̄ a tyme he was so tempid̄ at he thoght he wold̄ hafe 8 at do with hur. So it happend̄ a Iew to go will̄ on̄ a nyght, & cuthe fynd̄ no place to reste hym̄ in. And he went into a temple of Appollo, & þer he layd̄ hym̄ down̄ & slepid̄. And abowte mydnyght, þer come a company of fendis, & þer chiftan̄ 12 was sett in a chayr emangis þaim, & garte þaim com̄ befor̄ hym̄, & examynd̄ þaim of þer craftis. And when̄ ilk one of þaim had tald̄ hym̄ all̄, ane of þaim steppyd̄ befor̄ hym̄ at satt, & said̄ how he had tempyd̄ þis bisshopp̄ with þis wommaň, & in a burte 16 to giff hur a knokk̄ on þe bakk̄. And þan̄ þer chiftan̄ commendid̄ hym̄, & chargid̄ hym̄ to perform̄ at he had begon̄. And he commandid̄ þaim to seke aboute in þe temple, & luke who was þerin mo þan̄ þai. And þis Iew hard̄ þat & made a cros on̄ hym̄; and 20 þai soght aboute & fand̄ hym̄. And onone as þai saw hym̄, one of þaim saw, & said̄; "ve! ve! vas vacuum sed bene signatum; wo! wo! here is a voyde vessall̄, bod it is wele merkid̄." And with þis voyce, all̄ þe fendis vanysshid̄ away; and þe Iew rase vpp 24 & went vnto þe bisshop of þe cetie & told̄ hym̄. And he made mekull̄ sorow for his syn̄, & put away þis wommaň & cristend̄ þis Iew. *et c°.*

CCXXIX.

Cruce signari debent omnes propter indulgencias. 28

Jacobus de Vetriaco tellis of hym̄ selfe & says; "On a tyme as I was in a town̄ prechand̄, þer was a man̄ þat durste not com̄ vnto þe sermon̄ for his wyfe, not in-to þe kurk̄. And he come to a

[1] Latin MSS. Andreas, Fundare civitatis episcopus.

wyndow & harde þe sermoñ; and whenñ he had hard' of þe ind[*ulg*]ence at longis vnto þai*m* at er m*er*kid' w*ith* þe cros, for als mekull as he durste not comñ in att þe dure for his wyfe, he crope in att þe wyndow in myddeste the peple, & tuke þe cros as þai did'."

CCXXX.

Cruce signatis datur filius b*ea*te virginis.

Jacobus de Vet*ri*aco tellis of hymñ selfe and says: "ans in my childed', whenñ I was in a howse of Ceustus ordur, þ*er* I hard' a sermoñ of þe cros. And mekill pepull lefte all[1] þe gudis att þai had', and come and wurshuppyd' þe cros. So emang þai*m* was a bruther þat hight Symond', and he besoght God att he mott hafe somñ knowlege whatt mede þai sulde hafe att wurshuppyd' þe cros; and oñ þe nyght after he was ravisshid' in his spiritt, and þer he saw our Ladie Saynt Marie holdand hur dere soñ. And aftre þat eu*er*ilk a mañ w*ith* a contrite harte had takeñ þe cros, sho gaff vnto hymñ hur soñ." *et* c^9^.

CCXXXI.

Cruce signati dolose puniu*n*tur eciam corporaliter.

Cesarius tellis how þat in þe bisshoppryk of Traiectens, ane vsurer tuke þe cros & lete as he wald' go vnto þe Holie Land. And whenñ he sulde go furth, he fenyd' hymñ selfe seke & wayke, & sayd' he myght not go, and hyrid' a-noder to go for hymñ, & gaff hymñ bod' v marc*is*, þuf all he myght have giffeñ hymñ XL^ti^ marc*is*. So afterward' whenñ þai at wer burnyd wer bowñ furth, he satt w*ith* þai*m* in þe taverñ & sayde vnto þai*m*; "ye wrichis, now ye forsake your wyvis and your childer, & your frendis, and all your other gudis, & puttis your bodis in p*er*els be-yond þe see; and I sitt att home w*ith* my wyfe and my childer, & w*ith* all[2] my gudis, and for v marke hase als mekull p*er*doñ as ye hafe." Bod' almyghti God, att is rightwus, shewyng how mekull þe labur & expens*is* of pylgramys plesis hymñ, & how mekull desayte &

[1] MS. *repeats*, all. [2] MS. *after* all, al, *erased*.

blasfeme of bakbyters displesis hym̄, sufferd' þatt on̄ þe night after þe devull̄ come vnto hym̄ in liknes of a servand' of his awn̄, and broght with hym̄ ij grete blak hors, and bad hym̄ faste caste of his vppermest clothe, & go with hym̄ & lope on̄ one of þies 4 hors. And þe cross at he had takyn̄ was sewid' opon̄ his ouermeste clothe, and so he vmthoght hym̄ þat he mott not esskape, & keste away his ouermeste clothe & onone lepid' on̄ þe to hors, & þe devull̄ lepid' on̄ þe tother; & with-in a while þai war led þer dyvers 8 paynys wer. And þe devull̄ shewid' hym̄ þe seatt þer he sulde sytt in paynys, and þe devull̄ sayd' vnto hym̄; "Now þou sall̄ turn̄ agayn̄ into þi howse, bod with-in iij days þou sall̄ dy, & turn̄ agayn̄." And þan̄ he was broght agayn̄, and men̄ askid' 12 hym̄ whar he had bene; and he tolde þaim all̄ as is afor sayd'. And þan̄ a preste was broght vnto hym̄, þat counceld' hym̄ to shryfe hym̄ & do penance for his syn̄. And he wold' nott, bod fell̄ in despar & dyed without̄en̄ owder shrift or howsill̄ or 16 contricion̄, & was berid' in hell̄. *et c*ᵒ.

Cruce signatus relinquens amicos carnales meretur. Infra de milite. iiij.

Crucifixi amore culpa inimici remittitur. Infra de 20 misericordia.

Crucem predicantes a deo remunerantur. Infra de predicacione. j.

Cruce signati in via transfretacionis morientes 24 gloriose remunerantur. Infra de peregrino [1], *et* in multis alijs locis.

Cruce signatos crucifixus honorat. Infra de Maria.

CCXXXII.

Cruce signatam vestem inter flammas illesam 28 deus custodit.

Cesarius tellis how att þe cetie of Susas þer was a cetysyn̄ at was merkid' with þe cros. And in þe mene-while, or he went

[1] MS. perigrino.

furth̄, happend̄ his howse to be burnyd̄, & all̄ his other gudis safeyng onelie als mekull̄ of a garment of his as þe cros þat he had̄ taken̄ was sewid̄ opon̄, & þat was fon̄ vnbyrnyd̄ emang þe hate colis. And all̄ þat saw it had grete m*er*vayle þ*er*off, at þe cros had so mekull̄ m*er*vayle & vertue þ*er*in. *et* c⁹.

Culpa. Culpe respondet pena. Sup*r*a de agro, p*r*imo *et* ij.

Curatus male intrans eccl*e*siam punitur. Sup*r*a de blasfemia. ij.

Curato eccl*e*sie p*o*ss*u*nt coadaptari multa que dicuntur infra de p*r*elato *et* sacerdote.

Custodia. Custodire debet homo sensus suos. Sup*r*a de aspectu.

Custodiri no*n* potest mulier. Inf*r*a de muliere.

Dampnacio. Dampnatur homo qui toto tempore vite sue s*anct*e vixit, quia finalit*er* peccauit. S*upr*a de carnis temptac*ion*e. 3.

Dampnati no*n* iuuantur or*ati*on*ib*us viuor*um*. Inf*r*a de or*ac*ione. iiij.

Dampnatis no*n* p*r*os*un*t suffragia. Infra de suffragijs. 3.

Dampnatus ab inferis ex speciali gr*ati*a reuocatur. Infra de or*ati*one ij. et viij.

Dampnatis aliqu*ando* be*a*ta d*e*i genit*r*ix vita*m* inpe-t*r*auit. Inf*r*a de Maria.

Dampnu*m*. Dampnificare p*r*oximu*m* nemo debet reb*us* suis. S*upr*a de colu*m*bis.

Dampnu*m* debet restitui dampnificato. Inf*r*a de restituc*ion*e.

Dari no*n* debet hostia no*n* consecrata loco euk*aristi*e. Inf*r*a de euk*aristi*a et infra de or*ati*one. ij.

Dacio siue donum. Dare non debet vxor sine licencia viri. Infra de muliere.

Dare debent principes liberaliter. Infra de liber[*ali*]-tate. 4

CCXXXIII.

Dant sancti res *et* corpus suum pro deo.

We rede in 'Gestis Serapionis Abbatis' how þat þis Serapion apon a day gaff his amett vnto a pure man, and it was cald weddur; & he mett a noder pure man, & he gaff his cote. And 8 þan he was nere-hand nakid; and he sett hym down and ane evangill in his hand. And þan one of his brether come vnto hym & sayd; "Abba, who hase robbed you?" And he shewid þe euaungyll & sayd; "this hase robbid me." And with-in a while 12 after he sold þis euaungill, & gaff þe price þer-of vnto pure men. So on a tyme his disciple askid hym whar it was, and he sayd; "I hafe sold it & giffen it vnto pure men, becauce it says: 'vende que habes *et* da pauperibus.'" So on a tyme afterward þer come 16 a wedow vnto hym & askid hym som almos, for sho said sho had nowder meate nor drynk to hur nor hur childer. And becauce he had no thyng to giff hur, he gaff hur his awn selfe, & bad hur sell hym; & so sho did vnto a lorde of Grece land. And with-in 20 a while fro he had bene þer, he conuertid all þat contreth & made it cristend.

Dari semper debet elemosina. Infra de Elemosina.

Data pauperi elemosina datur deo. Infra de elemo- 24 sina, et de Gregorio ij, *et* supra de Abbate. iiij.

Dona excecant oculos iudicum. Supra de balliuo. iiij.

CCXXXIV.

Debitum cito debet solui alioquin debitor dampnum incurrit. 28

Petrus Alphonsus[1] tellis how þer was a porter of a cetie, and he had be a gifte of þe kyng of þat land þat ilk man or womman

[1] MS. Alphensus.

þat come in att his yate, þat was owd*er* crukyd̄-bakkid̄, or skabbid̄, or þ*a*t had̄ bod one ey, or war in þe p*ar*lesie, or a crepyll̄, he sulde hafe of þai*m* a peny. So on̄ a day þ*er* come in at þe yate a man̄
4 w*ith* a crukid bak̄, & he was wele cled̄ & warm̄. And þe porter arestid̄ hym̄ and bad hym̄ pay hym̄ a peny; & he wold̄ nott. & þe port*er* gatt hym̄ be þe cloke & lifte vp his hude, & he fand̄ þat he had bod one eye, and þan̄ he said̄; "Now þou awis me ij d."
8 & he wold̄ hafe bene away, & þe porter gatt hald̄ on̄ hys hude, & it went off, & þan̄ his hede was skallid̄. And þe porter said̄; "Now þou awis me iij d̄." And þis man̄ saw at he mott nott gett away, & began̄ to defend̄ hym̄; & his armys happynd̄ bare, & þai
12 wer skabbid̄. And þan̄ þe porter sayd̄; "Now þou awis me iiij d̄." And þus þai wrasteld̄ to-gedyr, & þis man̄ fell̄, & þan̄ þai mott se he had a croked̄ fute. And þan̄ þe porter said̄; "Now þou awis me v d̄"; and garte hym̄ pay itt. And so it happend̄ hym̄
16 þat wold̄ not pay a peny w*ith* his gude will̄, to pay v d̄ ageyns his will̄. *et c*^{o}.

CCXXXV.

Debitu*m* debet solui a debitore no*n* petente ve*l* mortuo.

20 Seneca tellis of a philosophur þat hight Pictagoricus[1], þat boght a payr of shone on̄ a tyme of a sho-maker, bod he had not money enogh̄ to pay for þai*m*; & so he frustid hym̄, & w*ith*-in a few dayes, he come agayn̄ & callid̄ at þe shomaker dure. And one
24 ansswerd̄ hym̄ w*ith*-in & sayd; "Wharto losis þou þi labur? þis sho-maker is dede." þan̄ þis philosophur, fro he hard þis, went home w*ith* his sylu*er*. So on̄ a tyme, when̄ he was be hym̄ selfe & þoght of þis sylu*er*, hym̄ thoght his conciens sayd̄ vnto hym̄;
28 "þou aw yone man̄ sylu*er*. Ga pay hym̄ þat att þou aw hym̄." And he went agayn̄ þ*er*w*ith*, & in at a hole in þe dure he putt ma penys þan̄ he aght, and putt away fro hym̄ þe p*er*ell̄ of his will̄, þatt gruchid̄ to pay itt.

[1] Arund. MS. Pictagor*us*.

CCXXXVI.

Decepcio. Decepiu*n*tur aliqui sub simulacione boni.

We rede in þe 'Cronicles of Rome,' how þ*er* was som tyme in
þe cowrte at Rome a famos clerk þat hight Machomett, and he
desyrid' to hafe bene made pope [1], & myght not com̄ þ*er*to. And 4
herefor̄ he wex wroth̄, & went fer þens our̄ þe se; and þ*er*, w*ith*
a symulacion̄, he gadurd' sam*en* a grete multitude of yong folk̄
vnto hym̄, & told' þai*m* þat þai*m* burd' hafe emang*is* þai*m* a man̄ to
governn̄ þai*m*. And in þe mene-while he vsid' to putt whete- 8
cornys in his ere, & he lernyd' a white dowffe to stand opon̄ his
shulder & take þai*m* oute. So on̄ a day he callid' his pepull̄
to-geder, & sayd' þai*m* þat it was Goddis will̄ þ*a*t he suld' be made
rewler of þai*m*, whame þat God shewid' for be þe Holie Gaste. 12
And p*ri*valie þis dowfe was lattyn̄ go; & onone sho light on̄
Machomett shulder þ*er* he was emang þe prese of peple; & putt
hur byll̄ in his ere, & tuke oute þe cornys. And all̄ þe peple
at was aboute went at it had bene þe Holie Gaste þat had comm*en*n̄ 16
fro heven̄ and descended' on̄ hym̄, & told' hym̄ þe wurd' of God' in
his ere, & what at God wolde hafe done; & þus he was made
rewler of all̄ þe Sarracens, & desayvid' þai*m*; & he made þai*m*
a law att þai kepe yit, whilk þat is callid' Machomett law. 20

Decipit demon bonos sub specie boni. Inf*r*a de demone.

Decipitur iudex freque*nter* si iudicet s*ecundu*m apparenci*am* ext*er*iorem. Infra de Iudicio 24 humano.

Decipit vicinus vicinu*m*. Supra de Adult*er*io.

Decipiu*n*tur tam boni q*u*am mali p*er* demones multipliciter. Infra de demone [2], *et* alijs locis. 28

[1] Latin MSS. in Ro*m*ana curia honore*m* que*m* cupiebat assequi no*n* potuisset.
[2] MSS. de decem.

CCXXXVII.

Decipiu*n*tur aliq*ui* p*er* artem magicam.

Heraclides tellis how þat a man of Egipte was stryken in-to a luste w*ith* his neghbur wyfe; and he mot neu*er* gett hur will. And he sayd vnto a nygramansyer to make hur to loff hym, & to hate hur awn husband. And he w*ith* hys crafte made hur a mere, so þat hur husband, when he wakend in his bed, he fand hur a mere lygand by hym. And when he spak vnto hur sho wold giff hym none ansswer. And he fechid p*re*stis & lete þai*m* se, & ledd hur vnto þe wud as sho had bene a beste. And he went vnto þe cell of Saynt Machari w*ith* hur; and þe monkis blamyd hym becauce he come vnto þ*er* monaste*ri* w*ith* a mere. And he told þai*m* at sho was his wife, & at sho was forshapyn in his bed vnto a mere, & how att þat iij dayes he had etyn no meat. And Saynt Macharie wiste þ*er*-of wele enogh be a reuelacion; & his bretheri*n* went & told hym. And he come vnto þai*m* & sayd; "Ye er bathe as hors, & hase hors een. And hur þis is a wom*man*, & sho is not t*r*ansfigurd into þe lyknes of a hors bod vnto þ*er* sightis þat may be begylid w*ith* vanyte syght." And he made his p*r*ayers & kest hali watir on hur & onone sho was a wom*man* agayn. & þan he garte refressh hur w*ith* meatt & drynk, & bad hur go home w*ith* hur husband; and at sho sulde eu*er* whils sho liffid say hur p*r*ayers & daylie here mes. For he said sho sufferd all þis becauce þe space of v wek*is* sho nowder hard dyvyne s*er*ves nor mes.

Decipiens p*r*ius aliquem [1] postea qu*ando*q*ue* ab eo decipitur. Infra de vindicta *et* de muliere.

CCXXXVIII.

Deceptor aliqu*ando* in actu decepcionis decipitur *et* forte ab eo que*m* decip*er*e volebat.

Petrus Alphonsus [2] tellis how on a tyme ij burges went on a fer pylgramege, and þ*er* went w*ith* þai*m* a husband-man;

[1] MS. aliqu*ando*, Harl. MS. aliq*uer* [2] MS. Alphensus.

and þai made þai*m* felows in þ*er* vitals. And whem̃ þ*er* vitall was
nerehand̃ gane so at þai*m* was left bod a little flowr̃, þe burges
sayd̃, tone of þai*m* vnto þe toder; "we hafe bod litle bread̃, & our̃
felow etis mykill." And þai ij tuke in cowncell to-gedur at þai 4
sulde take þis flowr̃ & make it all in a lafe & sethe itt; and ewhils
it wer in sethyng þai sulde lay þai*m* dowm̃ & slepe. And whilk of
þai*m* iij dremyd̃ þe m*er*volest dreme sul̃d hafe þis lafe & ete it
all be his one. And þus þai fenyd̃ to begyle þis husband-mam̃. 8
And þai made þ*er* cou*n*and̃, & þis husband̃ consentid̃; þam̃ þai
made þis lafe & put it to sethyng, & layd̃ þai*m* to slepe. And þis
husband̃ purseyvid̃ þ*er* suteltie, & ewhils þai wer slepand̃ he tuke
þis lafe halfe-sodem̃ & eete it & laid̃ hym̃ dowm̃ agaym̃. Tham̃ þies 12
burges wakend̃, and one of þai*m* sayd̃ at he had dremyd a m*er*valus
dreme; for hym̃ thoght at ij angels oppynd̃ hevym̃ yatis, & tuke
hym̃ & ledd hym̃ befor̃ allmyghti God̃. And þe toder sayd̃ at hym̃
thoght þat ij angels cutt þe erthe evym̃ in sonder, & led hym̃ dowm̃ 16
vnto hell. And þis husband all þis tyme lete as he slepid̃ & hard̃
þai*m* well enogh; and þam̃ þai wakkend̃ hym̃ & he starte vp as he
had bene flayed̃, & sayd̃; "Who is þat att callis me?" And
þai sayd̃; "We, þi felows." And he ansswerd̃ & sayd̃; "Er 20
ye com*m*em̃ agaym̃ now?" & þai sayd̃; "Whethyr went we at
we sulde com̃ agaym̃?" And þam̃ þe husband̃ told̃ his dreme, &
sayde; "Me thoght att ij angels led þe tane of you vnto hevym̃
& þe toder vnto hell. And I trowid̃ at ye sulde neu*er* com̃ agaym̃, 24
& rase & tuke þe lafe & eet it." & þam̃ þai lukid̃ whar it was, &
it was gone, *et* c^9^. And þam̃ þe tane of þai*m* was wroth & sayd̃
þai wer begilde; & þe toder sayd̃ nay, & sayd̃; "Fallere fallentem
non est fraus." *et* c^9^. 28

Decipit aliqu*ando* discip*ul*us magistru*m*. Infra de vindicta.

Decipit aliqu*ando* vxor viru*m*. Inf*r*a de muliere.

Decipit mulier mulierem. Inf*r*a de muliere. 32

Decipit Demon ho*min*em sub sp*ec*ie boni. Inf*r*a de solitudine [1].

[1] MS. solicitudine.

Decipiu*n*tur aliqui ve*r*bis multor*um*. Infra de ve*r*bo *et* de p*r*omisso.

CCXXXIX.

Decipiu*n*tur aliqui quia aliqu*ando* non inueniu*n*t
4 quod queru*n*t.

We rede in 'Libro de Dono Timoris,' how þ*er* was a lord' þat had a fule, & þis lorde had also a gay falcon & a swyfte, þ*er* was [*bod*] such one in all þat land'. And ilk man at saw it fle com*m*endid it
8 & praysid it. So þis fole hard' at ilk man com*m*endid' þis falcon so, and p*r*ivalie on a nyght he gat þis falcon of his lordis & slew itt, and sothe itt, & ete itt. And when þe lord' myssid' þis hawke, he made grete sorow þ*er*for, becauce he wiste nott how it was
12 loste. And he com*m*endid it gretelie in p*r*esens of þis fule; and when þe fule hard' hym com*m*end it so, he answerd' & sayd'; "Forsuthe lord', it dught nott; ffor I ete neu*er* bitterer flessh þan it was." And so þis fule fand' a noder þing þan he trowid'.

CCXL.

16 Decima. Decimas b*ene* soluere est vtile.

Cesarius tellis how þ*er* was a knyght þat had so grete deuocion about payment of his tendis, & þat he wold' eu*er* of rightwusnes pay þai*m* w*ith*-owten any tarying or w*ith*-oute dissayte or vexacion.
20 And he had a c*er*tan vyneyard' of þe whilk he had yerelie x ton of wyne. So it happend' on a yere when he had gaderd' all his vynys & brayed' þai*m*, he had bod a ton of wyne. And when þis knyght saw þat, he sayd vnto his s*er*vand'; "That at was myne, God hase
24 taken it fro me; and yitt I will not take His parte fro Hym. And þ*er*for go byd þe p*r*este feche þis ton of wyne for his tend'." And þe prest did so. And þe same yere on a tyme, a bruther of þe same knyght*is*, at was a preste, went down be þe garthyn
28 abowte þe M*ar*tynmes; and he saw all þe vynys hang full of grapis. And he went in-to his bruther & flate w*ith* hym for

his neclegens, & sayd'; "Whi hafe ye noght yitt gaderd' your vynys, & þe yere is so-fortherlie paste?" And þe knyght sayd' þat þai war gaderd' lang befor'. And þe preste sayd' nay it was not so; "ffor," he sayd', "I was þeratt þis day, & I saw it grow 4 full' of vynys." And þe knyght & his meneya went & lukid', & þai fand' it was so. And þai gaderd' þaim & made wyne þeroff; & þer grew neuer ryper nor mor' plentefull' vynys in þat garth þan' þase wer. *et c*^{o}. 8

CCXLI.

Decanus ad inferni curiam inuitatur.

Cesarius tellis how þat in tyme of Hereticus[1] þe Emperour, in þe kurk of Palernens was þer a certan' dean' þat sent a servand' of his to seke a palfray of his þat hym' wantid'; & þer mett 12 ane ald' man' þis servand' & askid' hym' whedir he went & whatt he soght. And he said' he soght his maister hors. And þis ald man' teld' hym' þat þis hors was att þe Mownte of Gybber; "and þer," he sayd', "hase my lord' kyng Arthur hym'. And þat mownte 16 byrnys evur on' a grete low as it war full' of burned-stone." And þis servand' had grete mervayle of his wurdis, and þe alde man' said vnto hym'; "Saw vnto þi maister & charge hym' at þis day xiiij dayes he com' thedur vnto Kyng Arthur solempne courte. And if 20 þou forgett & tell' hym' nott, þou sall' be grevuslie punysshid' þerfor'." And þis servand' went home & told' his maister all' at he sayd' vnto hym' with grete ferdnes. And when þe dean' hard' att he was sommond' vnto þe courte of Arthur, he logh' þerat & 24 made a skorn' þerof. And onone he fell' seke, & þe same day att he was somond' he dyed'. *et c*^{o}.

CCXLII.

Dedicacio. Dedicacione ecclesie expellitur ab ea demon' 28

Saynt Gregur tellis in his Dyaloggis, how on' a tyme a kurk of þe Arryans was gyffen' vnto Cristen' men'; and þai garte halow

[1] Latin MSS. Tempore Henrici imperatoris.

itt. And þe relikkis of Saynt Sebastian̄, & Saynt Agnes & Saynt Agas[1] war broght thedur, all̄ þe peple at was gadderd̄ thedur felid̄ þe grond̄ in the kurk-dure quake, & mofe heder-ward̄ &
4 þedurward̄. And when̄ þai wer w*ith*-in þe kirk, þai felid̄ nothyng þ*er*off. And þai had grete m*er*vell̄ here-off, and all̄-myghti God lete þai*m* all̄ hafe a knowlege þat it was þe fend̄ þat garte þe erth̄ stir when̄ he went furthe of þat place & it was halowd̄. *et* c^{o}.

8 Defectus p*ro*ximor*um* no*n* su*n*t reuelandi indifferen-t*er*. S*upr*a de celac*ione*.

Defunctis valent indulgencie. Inf*r*a de indulgencijs.

Defunctis p*ro*su*n*t suffragia. Infra de suffragijs.

12 Defu*n*cti adiuuantur or*ati*onib*us* viuor*um*. Inf*r*a de or*ati*on*e*.

Defu*n*ctis valent misse p*ro* eis dicte. Inf*r*a de mortuis.

16 Defunctis [*conueniunt*][2] que infra dicuntur de mortuis.

Delectacio. Delectant[3] al*iquando* aliq*ui* in modicis. S*upr*a de Basilio.

20 Delectabile no*n* est videre malos. Inf*r*a de videre.

Deleccio mala est fugienda. Inf*r*a de p*eric*ulis.

CCXLIII.

Delicie. Delicias corporales secuntur frequent*er* miserie et calamitates. *et* c^{o}.

24 Petrus Damyanus tellis how som tyme þ*er* was a duke at had a wyfe þat liffed̄ so delicatlie & so tenderly þat sho wolde nott wassh̄ hur w*ith* comm*o*n̄ watirs as we do, bod sho wolde gar hur maydyns gader þe dew on̄ somm*er* mornyng*is* at sho mot
28 wassh̄ hur w*ith*. And sho wold̄ not tuche hur meate w*ith* hur

[1] Latin MSS. reliquie . . . sancte Agathe.

[2] From the Latin MSS.

[3] *Or* delectant*ur*. MS. not clear.

handis hur selfe, bod after hur carvur had cutt itt in morcels sho wold' take it vpp' *with* poyntels & crukis of gold' & putt itt in hur mowthe. And sho wolde make hur bed so redolent savurand *with* spice *þat* it was a m*er*vayle to tell off. And as sho liffid' þus, 4 be þe rightwusnes of God', sho was so smytyn' *with* canker and seknes þat sho rotid' so, & sho on' life, þat no creatur mot fele þe stynk of hur; to so mekull at all folke lefte hur & all hur *ser*vandis, bod onelie a damysell þat was left to kepe hur; & 8 yitt sho mott not com' att hur for stynk *with*-oute sho had at hur nece many wele-sau*er*yng spycis; & yitt sho mott not tarie *with* hur no tyme for horrible stynk. And when sho had ligen' þus many day sho dyed', & no body *with* hur. *et* c^o^. 12

CCXLIV.

Delicate viuentes in hoc *secu*lo cogitare debent de penis inferni.

We rede in 'Libro de Dono Timoris' how *per* was a delicatt scoler of Bolan', and he fled' þe state of penance and he wold' 16 nowder here sermon' nor no wurd' of God', *þat* he suld' not be movid' to be a religious man'. So it happend' at a freer-*pre*chur, þat was his contrey-man' & kend *with* hym', come & visett hym' & luked' how he did'. And when þe scolar saw hym' he sayd' unto hym'; 20 "Freer, & þou will speke *with* me of God I charge nott, and if þou speke *with* me of o*þer* thyng*is* þou erte welcom'." And þe ffreer ansswerd' hym' & sayd'; "I sall speke furste of o*þer* erandis, and att þe end I sall speke of God bod a wurd'." And when 24 he had said' all his erand*is*, be lefe of þis scolar vnnethis g*r*auntyd', þe freer sayd'; "Maist*er*, I p*r*ay you for Godd*is* sake þat þis nyght when ye lye in your bed warm' happed', þat ye wold' vmthynk you of þe bed' þat is ordand' in hell to þai*m* *þat* mon' be dampnyd', 28 þat liffis here in all þe delicatis att þai*m* liste hafe." And þan' he askid' whatkyn' a bed' þat was; & þan' þe freer said' þe saying of þe p*ro*phett Ysai; "Subt*er* te sternentur, *et* c^o^." And when þe freer had þus said', he went his ways, and þis scoler on' þe nyght 32

after as he lay in his bedd', he vmthoght hym on þies wurdis, & he mott not slepe a dele for thoght of þis bed in hell, unto so mekull þis þoght *pre*vaylid' so on hym þat w*ith*-in a litle while after
4 he made hym a freer of þe same ordur. *et* c^o^.

CCXLV.

Delicie corporales *et* p*re*sentes i*m*pediu*n*t sp*irit*uales *et* futuras.

We rede in 'Libro de Dono Timoris' how som tyme a husband-
8 man was biddyn vnto a kyng*is* brydall, and as he went thedurward' he wex passand thrustie, & he fand' drovy watyr & stynkand', & drank þ*er*off. And his felows cownceld' hym not to drynk þ*er*of, bod to byde to he come att þe brydall, & þ*er* he sulde hafe gude
12 wyne enogh, & clarett; & he wold' not, bod fillid' his body of þis stynkand' watir, into so mekull at he began to bolk, & his brethe for to stynke. And when he come vnto þe kyngis yate w*ith* his felows, þai went in & he was holden oute for his bolkyng & his
16 stynkand' brethe.

Qui delicantur corpore frequencius infirmantur. S*upr*a de abb*at*issa.

Demon impedit or*at*iones q*uan*tu*m* potest. Infra de
20 Or*ati*one.

Demon s*anc*tos plus in desp*er*acionem p*re*cipitat p*er* mulieres q*u*am p*er* alios. Supra de carne.

Demon gaudet qu*ando* s*anctu*m viru*m* p*re*cipitat in
24 pecc*atu*m. S*upr*a de carne.

Demon temptat ho*min*es ieiunantes. S*upr*a de abstinencia.

CCXLVI.

Demon non est incaute nominandus.

28 Saynt Gregorie tellis how a p*re*ste þat hight Stephan on a tyme was wate-shodd', and necligentlie he com*m*anddid' his servand' &

sayd'; "þou devull! Com̄, doff my shone!" And at þis biddyng onone þe thwang*is* of his shone lowsid' passand tite. And whem̄ þe prest felid' þis, he was passand' ferd' and cried w*ith* a grete voyce & sayd'; "þou wriche! Go fro me! Go fro me! ffor I spakk not vnto 4 þe, bod vnto my servand'." And so þe shone lefte vndofte vnto his servand' did þai*m* off.

CCXLVII.

Demones in nocte apparent in formis viror*um* *et* mulier*um*. 8

We rede in þe 'Life of Saynt German̄' how þat on̄ a tyme he was lugid' on̄ a night in a howse vp of land'; and whem̄ all had suppyd' þai sett þe burde agayn̄. And he had m*er*vayle þ*er*of and askid' for wham̄ þai did so. & þai told' hym̄ þai[1] sett þe burd' for þase 12 gude wom*me*n̄ þatt gase on̄ nyghtis. And he thoght þat he wold' se whatt þai wer, & awakid' all þat nyght. And aboute mydnyght he saw a multitude of fendis com̄ to þis burd' in form̄ & liknes of men̄ & wom*me*n̄; and he chargid' þai*m* remow þai*m*, & he callid' 16 vp̄ all þe meneya in þe howse & shewid' þai*m* þies men̄ and þies wom*me*n̄, & askid' þai*m* if þai knew any of þai*m*. And þai said' at þai knew þai*m* wele enogh, þai wer all þ*er* neghburghs, bothe men̄ & wyvis. And he sent vnto þ*er* howsis at þai sayd' war þ*er*, & þai 20 þ*a*t went fand þai*m* in þ*er* beddis. And þan̄ he co*n*iurid' þies fendis, & þai told' how þai war fendis & come to dissayfe þe peple.

Demon ecia*m* religiosos ret*r*ahit ab or*atione*. S*upr*a de be*a*to Ben*e*dicto. 24

Demon eciam s*anct*os sensibilit*er* qu*ando*qu*e* in corpore verberat. Sup*r*a de Antonio. Et inf*r*a de p*er*seue*r*ancia.

Demonis diu*er*se su*n*t temptaciones. Inf*r*a de 28 temptacione.

[1] MS. þat.

Demone*m* sola humilitas confundit. Infra de humilitate.

Demon aliqu*ando* amicos vita corporali p*r*ivat. Infra Nicholai.

Demon Ep*iscop*os p*er* mulieres temptat. S*upr*a Andree.

CCXLVIII.

Demones insistu*n*t morientib*us*.

Jacobus de Vet*ri*aco tellis how on̄ a tyme when̄ a sister of þe frat*er*nitie of Oegniez[1] was seke & bown̄ to dye, Saynt Marie of Oegniez[1], as sho was in hur cell̄, sho purseyvid̄ & saw a multitude of fendis rumyand̄ abowte hur[2] sister bed̄, & sho bown̄ to dye. And as hur sisters war sayand̄ þ*er* p*r*ayers for hur, & trowid̄ þat sho suld̄ dye, sho ran̄ vnto þe bed̄ of hur seke sister & werid̄ away w*ith* hur shirte þir evull̄ spyrittis as þai had bene fleis, & said̄ hur p*r*ayers alsso. And þai wythstude hur & chalangid̄ hur sister sawle as þ*er* awn̄. þan̄ sho mot suffer þai*m* no langer, & cryed̄ on̄ Criste for His bittyr passyon̄ & His blude to helpe hur. And þan̄ þies evull̄ spiritt*is* laburd̄ gretelie to hafe getten̄ þis saule, and sho saw þ*a*t & sayd̄; "Lord̄, I becom̄ borgh̄ for þis sawle; for þuff all̄ sho hafe synnyd̄, yit sho is confessid̄ þ*er*of. And if oght be ignorans or neclegens be left behynd̄ w*ith* hur, Lord̄, latt hur lyff, & I vnd*er*take sho sall̄ amend̄ hur." & so sho did̄; & þe fend*is* vanysshid̄ away.

Demoni se com*m*endare p*er*iculosu*m* est. Sup*r*a de Com*m*endacione.

CCXLIX.

Demones p*r*esciunt mortem malor*um* aliquando.

Jacobus de Vet*ri*aco[3] tellis of Elebrandus þat was archebisshop̄ of Beme[4], how on̄ a tyme his bed-felow tolde on̄ hym̄ & sayd̄;

[1] MS. Oegimez.
[2] MS. his.
[3] The Latin MSS. attribute this tale to Helinandus.
[4] Latin MSS. Remen*sis*.

"My lordꝑ oñ a tyme sent me ane erandꝑ vnto Attrebatt[1]; and
whenñ I and my servandꝑ wer in a wud, we hardꝑ a grete noyse
of armydꝑ menñ, & as vs thoght, of harnessidꝑ hors, and fendis
cryandꝑ, & saydꝑ; 'Now we hafe our purpas[2] of Arta[3], and onone 4
we sall hafe our purpos[2] of þe bisshoppp̃ of Beam̃'; bod we may
nott gett furth our hors, nowder with staffis nor spurris. And
þañ I saydꝑ vnto my servandꝑ; 'Latt vs make crossis in our forhedis,
& þañ sall we go sekurlie.' And so we didꝑ. And whenñ we come 8
home, we fandꝑ þe prefecte[4] of Arta[3] deadꝑ, and þe archbisshop̃
of Beam̃ bownñ to dye."

CCL.

Demon eciam viuos in equo portat in infernum.

Helynandus tellis how oñ a tyme, oponñ a solempne day, as 12
þe erle of Maciscoñ[5] satt in his awñ palas & many knyghtis
abowte hym̃, sodanlie ane vnknowenñ mañ sittandꝑ oñ a hors come
in at[6] þe pales yate, and, att þai all saw, rade evynñ vp to hym̃ *þer*
he satt, & saidꝑ he come to speke *with* hym̃, & bad hym̃ ryse & go 16
with hym̃. And he myght not agaynstand hym̃, & rase & went
vnto þe dure; & *þer* he fandꝑ a hors redie. And he bad hym̃ lepe
oñ, & so he didꝑ; and þe toder tuke his bridyll-rene at come for
hym̃, & at þai all saw, þai rade vp in-to þe ayre. And þe erle 20
cryedꝑ as he war wude; "Helpe me my cetysyns! Helpe me my
cetisyns!" And eu*er*-ilk mañ in þe cetie hardꝑ þis voyce, & rañ
oute; & þai mot a grete while se hym̃ rydand in þe ayre. And at
þe laste he was *with*-drawenñ fro *þer* syght, & had vnto hell. *et c*ᵒ. 24

Demon bonos bellare facit. Sup*r*a de bello.

Demon iuuenem anulo desponsauit. Inf*r*a de sponsalib*us*.

[1] Latin MSS. Attrebat*er*, Atrebat*er*.

[2] Latin '*prepositum*' *misread as* 'purpos' = 'propositum,' *and repeated before* 'bisshopp of Beam.' Latin: Iam h*ab*emus *prepositum* de Isrea, in pr*o*ximo h*ab*ebimus archiep*iscopum* Remens*is*.

[3] Arund. MS. de Arta; Harl. MS. de Isrea.

[4] MS. prefeste; Latin MSS. prepositu*m*.

[5] Harl. MS. Comes Matistonens*is*; Arund. MS. comes Mastisconens*is*.

[6] At *omitted and added above the line*.

Demon p*ecc*a*ta* confessa tradidit obliuioni. S*upr*a de confessione.

Demon. Morientes temptan*t*es p*er* or*ati*onem expelluntur. Infra de mori*enti*bus.

Demon immittit ymagines eor*um* que nunquam visa sunt vel facta. Infra de temptacione.

Demones in morte vsurarios in corpore *et* in a*nim*a vexant. Infra de Vsuris.

Demones ecia*m* ad obitus beator*um* veniunt. Infra de morientib*us*.

Demon corpus p*ecc*a*t*oris loco a*nim*e aliqu*ando* vegitat. Infra de suffragijs.

Demon in corpore humano cantat. S*upr*a de cantu.

Demon s*ecund*um modu*m* suu*m* servit fideliter. Infra de milite.

Demon accusat morientes. Supra de accusacione.

Demon decipit ambiciosos. Supra de ambicione.

Demon sibi adherentes ditat temp*oral*i*ter*. Infra de Milite.

CCLI.

Demon sub sp*ec*i*e* boni aliq*u*os ad mortem temporale*m* *et* et*er*na*m* ducit.

We rede how on̄ a tyme þ*er* was a Iew c*on*uertid̄ in þe bisshopprik of Colan̄; and he was emang monk*is*, & þai lernyd̄ hym̄ on̄ þe buke to he cuthe rede wele. And þan̄ he garte write bukis, & þe monkis lettid̄ hym̄ & wold̄ not lern̄ hym̄ no more; & onone as he saw þat, he stale away from emang þai*m* and went his ways, to þe entent at he wold̄ lern̄. And þan̄ þe devill̄ appered vnto hym̄ in liknes of ane aungell̄, and bad hym̄ lern̄ faste, ffor he sulde be a bisshop̄. And a little while afterward̄ he apperid̄ vnto hym̄

agayn on þe same wise, and said vnto hym; "To-morn mon þou be a bisshop, ffor þe bisshopp is dead; & *þer*for haste þe to go vnto þe cetie, ffor God will at þou be made bisshopp *þer*-of." And onone þis wriche p*ri*valie went his way; & þat night he was 4 hostid w*ith* a p*re*ste nerehand þe cetie; and becauce þat he wold com wurthelie vnto þe cetie, he rase vp þ*at* same nyght befor day, & stale þe prestis hors & his cloke, & went his way. Men on þe morn missid þe hors, & sewid after hym & tuke hym, & broght 8 hym vnto a seculer iugement, & *þer* he was dampnyd. And þus he ascendid, nott as a bisshopp vnto þe chayr, bod as a thefe vnto þe galows.

CCLII.

Demon obstinatus est in malo. 12

Cesarius tellis how on a tyme when a devull had turment horrebly a man þat he was in, it was sayd vnto hym of a certan man; "Tell me, þou fend, if þou may com agayn vnto þe blis at þou hase loste; and if þou might, what wold þou do *þer*for?" 16 And þe fend ansswerd agayn & said; "And it war in my chose, I had leu*er* go vnto hell w*ith* a sawle þat I had desayvid, þan for to turn agayn vnto hevyn." & þai þat hard hym say so, had grete m*er*vayle *þer*of, & þan he sayd agayn vnto þai*m*; "wharto m*er*vell 20 ye here-of? My malice is so mekull and I am so obstinatt & so fraward, þat I may not will nor desire nothyng att is gude nor profetable vnto my selfe." *et* c^o^.

CCLIII.

Demonis Penitencia. 24

Cesarius tellis how þat in Colan *þer* was a wom*m*an vexid w*ith* a fend, & be grace of God, a holie man drafe hym oute of hur. And þan þis holie man hard a noder fend & hym to-gedur, & saw þai*m* bathe. And þe tane said vnto þe toder; "O! þou wriche! 28 why consentid þou to Lucifer? For *þer*for we fell fro eu*er*lastand ioy." And þe toder ansswerd hym agayn & sayd; "Whi did þou

so?" And þai bothe forthoght it, & said' þe tane vnto þe toder; "Halde þi tong! þis penans is our late; ffor & þ*er* was a pyler of yrn̄ byrnand', sett full of sharpe rasurs, sett evyn̄ vp fro erth̄
4 to hevyn̄, me had levir, & I mot suffer it & I had flessh̄, be drawen̄ þ*er*on̄ vp & down̄ to þe day of dome, w*ith* cou*n*and' at I mot com̄ agayn̄ vnto þat ioy þat I was in." *et* c^9^.

Demon in ornatu vestiu*m* delectatur[1]. Infra de
8 ornatu.

CCLIV.

Demon psallentes in choro impedit.

Cesarius tellis how on̄ a grete solempne nyght at matyns, þe Covent of Hemmerode, as þai war sayand' þis psalm̄; 'D*omi*ne,
12 quid multiplicati, *et* c^9^,' þ*er* was so many fendis in þ*er* quere, þat w*ith* sight of þai*m* goyng vp & down̄, þe ta side falid' in þe psalm̄. And when̄ þe tod*er* syde laburd' to gar þai*m* say right agayn̄, þai whettid' þ*er* tethe agayns þai*m* & flayed' þai*m* so at þai wiste
16 neu*er* what þai suld' say; bod þe ta syde cried' agayn̄ þe tod*er*, þai wiste neu*er* whatt. And nowder þe abbott nor þe priour cuthe bryng þai*m* vnto þe psalmodie agayn̄, nor none acordans. And at laste, ilfarandlie, þai made ane end' of þis little psalme, w*ith* grete
20 labur and' confusion̄; & þan̄ þe devull & all his felashup̄ went away, & þe prior saw þai*m* fle a-way in liknes of dragons.

Demon nigromancia co*m*pellitur apparere. Infra de Nigromancia.

24 Demon ludit ad taxillos. Infra de ludo taxillor*um*.

CCLV.

Demon confessione*m* in qua*n*tu*m* potest impedit.

Cesarius tellis how þat in þe town̄ of Bon̄, in þe dioces of Colayn̄, þ*er* was a p*re*stis lemman̄; & hur irkid' so w*ith* hur syn̄
28 at sho hangid' hur selfe. And as sho did it þe rape braste, & sho was still on̄ life; and when̄ sho saw sho was delyverd' of þat deade,

[1] MS. dilectatur.

sho went & made hur a noñ. And þañ be temptacioñ of þe
devułł, hur luffer come agayñ & laburd' to hafe hur as he was
wunte; and sho wold' noȝt grawnt vnto hym̄ be no mene. And
þañ he hyght hur þat, & sho wold' consent vnto hym̄, he sulde 4
make hur a ladie. And þus he laburd' hur nyght & day, & sho
cuthe not avoyd' hym̄; so sho kest oñ hur hali watir, & made
a cros oñ hur, & he vanysshid' away for a while. And þañ þe
devułł come in his lyknes vnto hur agayñ, & laburd' hyr. And 8
þañ be cowncełł of a gude mañ sho sayd' hur Ave Maria; and
onone as sho had sayd' it, he fled' away as he had bene strykeñ
with ane arow, and durste not com̄ nere hur; not-*with*stondyng he
lefte hur not ałł. And a mañ cownceld' hur to go shryfe hur; 12
and as sho went, he come vnto hur & askid' hur whyder sho was
bowñ, & sho said'; "I am̄ bowñ to distroy bothe þe & me." And
he sayd'; "Nay, nay, do not so! Turñ agayñ!" And sho ansswerd'
agayñ & sayd'; "þou hase oftsithis confowndid' me, & *þerfor'* I wiłł 16
now go shryfe me." And evur as sho went he flow abowñ hur in
þe ayr, as it had bene a[1] glede. And als sone as sho oppynd' hur
mouthe to shryfe hur, he vanysshid' away *with* grete crying &
yowlyng; and he appered' nevur vnto hur afterwerd', nor sho hard' 20
hym̄ neu*er* efter.

CCLVI.

Demon ecia*m* virginem corrumpit.

Cesarius tellis how þat in þe same towñ of Boñ, how *þer* was
a preste þat had a doghter at was wedd', & hur husband' was dead'; 24
& sho was so fayr *þat* he was ferd' for hur, to so mekułł þat evur
whenñ he went furth he wold' spar hur in a lofte. So oñ a tyme þe
devułł apperid' vnto hur in lyknes of a mañ, & spak vnto hur
wurdis of luff to gar hyr inclyne to hym̄, to so mekułł at he lay by 28
hur & had at do *with* hur. And sho purseyvid' at sho was desseyvid'
be a fend', & told' hur fadur. And he was passand' hevye and' made
mekułł sorow *þerfor'*, & had hur thyne owr' a grete watir in-to
a noder contreth, at sho suld' be ferrer fro þis fend', &[2] at sho 32

[1] *After* a, g & half l, *erased.* [2] & *omitted and added above the line.*

sulde be bettur be changyng of þe ayr. And þis Devull myssid' hur, & was wroth *þerwith*, & come vnto þe preste & sayd'; "*þou* cursid' preste! Whi hase *þou* takeñ my wife fro me?" And wheñ
4 he had sayd' so, he strake hym̃ opoñ þe breste, at he spytt blude *with* iij dayes; & oñ þe thrid' day he dyed'. And we rede also how þat a fend' held' a womañ vj yere, & come vnto hur ilk nyght in lyknes of a knyght, & lay *with* hur in bedd' as he had' bene a
8 mañ. And onone as sho made ane oppyñ [*confession*] *þero*f vnto Saynt Barnard' sho was delyverd'; and he come neu*er* to hur after.

CCLVII.

Demon decipit viros.

We rede of a scoler þat was a lustie yong mañ, & so he agreid'
12 *with* a wom*ma*ñ at he sulde com̃ vnto hur oñ a nyght; & sho agreid' *þer*to. So oñ þe nyght he come noght to hur, bod a fend' in lyknes of hur come vnto hym̃ & lay *with* hym̃ all nyght, & lete hym̃ hafe his liste. And oñ þe morñ þis fend' askid' þis scoler if
16 he wuste whame he had' ligeñ *with* all nyght, & he sayd', ya, *with* such a wom*ma*ñ. And he sayd'; "Nay, *þou* hase ligeñ & had' at do *with* þe devull;" & þat he sayd' it in such fowle wurdis at it wer shame to tell. & *with* þat þe devull vanysshid' away.

CCLVIII.

20 Demon ecia*m* iocalia offert vt ametur.

We rede how þe devull luffid' a yong wom*ma*ñ, and apperid' vnto hur oft-sithis oñ þe night *with* grete lightis aboute hym̃, so þat all þe chawmer myght be seeñ *with* þe light, & þe droppis of þe
24 seargis myght be sene; & he gaff vnto hur rynges & o*þer* iewels of gold', and many other þing*is*. And sho come vnto hur confessioñ, & shewid þai*m* vnto þe preste. *et* c°.

Demon or*ationib*us *sanctorum* a malo inchoato im-
28 peditur[1]. S*upr*a Barnardi.

Demon impedit audire sermonem. S*upr*a de audire *ser*monem.

[1] MS. inpeditur.

Demon conscribit peccata hominum. Supra Augustini.

Demon insidiatur clericis in choro. Supra de.

CCLIX.

Demonis forma est terribilis.

We rede in 'Libro de Dono Timoris,' how þer was a religious mañ þat lay in his dortur with his brethir, and sodanlie as [he] lay, he begañ to cry vgsomlie. And þe covent rase and come vnto hym̃; and þai fand hym̃ glorand̃ faste agayns þe wall̃, & he wolde speke no wurd̃, bod he was evyñ as he had bene flayed̃. So in þe mornyng he come to hym̃ selfe, and þe[1] priour askid̃ hym̃ what hym̃ aylid̃. And he said̃ at he saw þe devull̃; "and his shap," he sayd̃, "was so vglie, it mot not be discryvid̃; bod I say þis," sayd̃ he, "þat & þer war a hate oveñ oñ þe ta side me, & þe shapp̃ of hym̃ oñ þat other partie, me had levur crepe in-to þat hate oveñ þañ ans behold̃ hym̃ agayñ as I did̃."

CCLX.

Depositum vsurarij non est servandum.

Cesarius tellis how some tyme þer was ane vsurer þat lent a certayñ of mony vnto a selerer of þe Ceustus ordur; and he selid̃ it & layd̃ it in a kyste besyde a certañ money of þer awñ. So afterward̃ þis vsurar askid̃ it agayñ; and þe monke went vnto þe kiste, and̃ he fand̃ nowder þer awñ money nor itt. And he lukid̃ & saw at no bodie had tuchid̃ þe lokk bod hym̃ selfe, & þe selis of þe sakettis safe, at he mot know no suspecioñ of þifte. þañ he conseyvid̃ in his mynd̃ þat þe mony of þe vsuraris had devowrid̃ and distroyed̃ þe money of þer monasterie.

Depositum debet reddi eo modo quo commissum est. Supra de Cautela.

[1] MS. þi.

CCLXI.

Depositum non debet recipi servandum nisi prius videatur.

Johannes Beleth tellis how on̄ a tyme þer was a wommaṅ þat
4 had iij pottis fulł of gold', & sho delyverd' þaim to kepe vnto
Julianus Apostata[1], for sho trowid' þat he was a gude holie monke
befor̄ other of his brether. And' sho told' hym̄ not þat þer was
gold' in þaim. Thaṅ þis monke tuke þies pottis, & fand' þer was
8 so mekułł gold' in þaim, & he stale it & fillid' þe pottis agayṅ fułł
of assh̄. And when̄ þe wommaṅ come & askid' þe pottis agayṅ, he
delyverd' hur þaim, & þai war fułł of assh̄; & sho said' at sho had'
delyverd'[2] þaim vnto hym̄ fułł of gold'. Bod sho cuthe neuer gett
12 no mendis on̄ hym̄ becauce sho had no witnes, and his brethir
þe monkis, at war by, saw no þing abown̄ þe pottis bod' assh̄. *et c°.*

CCLXII.

Desiderium celestis patrie lacrimas corporales excitat.

Jacobus de Vetriaco tellis þat he had sene bothe men̄ & wommen
16 sett vnto Godward' with so mervalos & so spirituałł affeccion̄, þat
for desyre þai wex seke, & som̄ so mekułł, þat many yeris þai lay
in þer beddis, and myght not ryse vp bod seldom̄ tymys. & þai
had none other cauce of sekenes bod at þer hertis was so sett vnto
20 Godward', & of þe ioy of hevyn̄. And als lang as þai war in þat
thoght þai war evur seke & at male ease. *et c°.*

Desiderium carnale est reprimendum. Supra de abstinencia.

CCLXIII.

24 ### Desperacio. Desperacionem inducunt tristitia *et* accidia.

Cesarius tellis how on̄ a tyme þer was a religious maṅ þat
liffid lovable emang his brethir fro his youthe vnto his age, so þat

[1] The Latin MSS. *explain*, aurum illud ne apparet in orificijs ollarum, cinere operuit.

[2] MS. *has another* hym *here.*

þ*er* was none þat was more religious þan̄ he was. So on̄ a tyme hym̄ happend̄ to fall̄ in-to suche a sadnes & a hevynes, þ*a*t he dowtid̄ of his syn*n*ys, & fell̄ in-to a dispayr. And he mot not be broght oute þ*er*-of w*ith* none auctorite of scriptur, nor he mot 4 not be broght into no hope of forgifnes, not-w*ith*-stondyng he had not done no grete syn̄. And when̄ his brethir askid̄ hym̄ what hym̄[1] aylid̄ at he was fallen̄ into suche a drede & a dispayr, he ansswerd̄ agayn̄ & sayd̄; "I may not as I was wu*n*te to do say 8 my p*r*ayers, & þ*er*for̄ I am̄ ferd̄ to be dampnyd̄." And þan̄ he was putt in a fermorie all̄ a nyght, & on̄ þe morn̄ he come vnto his maist*er* & sayd̄; "I may no longer feght agayns God̄." & þan̄ he went furth̄ vnto þe myln̄-dam̄ of þe abbay, & þ*er* he lowpid̄ 12 in & drownyd̄ hym̄. *et* c^{o}.

Desp*e*randu*m* non est de aliquo. Sup*r*a de Abb*a*te *et* apostata.

Desperans sacerdos dampnatur. Inf*r*a de sac*er*dote. 16

CCLXIV.

Desp*e*ranti ante mortem aliqu*ando* pena infernalis ostenditur

Petrus Clunacens*is* tellis how som tyme[2] þ*er* was in Pycardi a preste þat was full̄ of vices & syn̄; so on̄ a tyme he p*ro*mysid̄ be 20 councell̄ for to make hym̄ a monke in Ceustus ordur; bod he put it in contynance, and in the mene-while[3] he fell̄ seke[4]. And him thoght at þ*er* come vnto hym̄ ij dragons and wold̄ hafe devowrid̄ hym̄, bod be þe p*r*ayer of þe p*r*iour of þat ordur he was delyverd̄, 24 and becou*n*and̄ þat he sulde fulfyll̄ his p*ro*mys at he had made, as he behestyd̄. & þan̄ he coverd̄, and yitt he fulfillid̄ not his p*ro*mys, bod putt it in co*n*tynnance. And þan̄ he fell̄ seke agayn̄, & cried & sayd̄; "Lo! a fyre occupyes me for to burn̄ 28 me!" & he helde vp̄ þe coverlad betwix hym̄ & it; and yitt

[1] MS. *repeats*, what hym,
[2] MS. *repeats*, how some time,
[3] While *is repeated and erased.*
[4] MS. *repeats*, & in þe mene while he fell̄ seke.

be prayers of þe monk*is* he was delyverd̃, and þañ he fulfillid̃ at he beheste. And þañ he was ravisshid̃ vnto þe dome, and þ*er* he hard̃ a sentans, at he sulde be dampned̃, put furthe agayñ hym̃.
4 And whe*n* he come agayñ vnto hym̃ selfe, þañ he told̃ his brether & sayd̃; "Lo! two fendis brynges a grete arow to slo me w*ith*:" & þañ þ*er* fell̃ fro þis arow a drop̃ þat þrillid̃ his hand̃ vnto þe bare bone. And þañ he cryed̃ agayñ & sayd̃; "Now takis
8 þe fendis me, & castis me into a frying pañ to bole me þ*er*in." And w*ith* þat he swelte.

Desponsat v*ir*go Maria se amantes. Inf*r*a de Maria [1].

12 Despectus. Despiciu*n*t sup*er*bi alios. Infra de Gl*o*ria.

CCLXV.

Detraccio est fugienda.

We rede in 'Vitis P*atru*m' how þ*er* was ij religious meñ þ*at* oñ
16 a tyme went furth̃ of þ*er* abbay, & þai waxed̃ faynt for travellyng; & so þai warr hostid̃ w*ith* ane hermett, and he sett befor̃ þai*m* suche as he had in his cell̃. So oñ þe nyght as þai lay sam*en*, he hard̃ þe tone of þai*m* say vnto þe toder; "This h*er*mett hase
20 bett*er* meate, & is bett*er* fed̃ þañ þai er þat liffis in abbays." And whe*n* he hard̃ þai*m* say so he held̃ his tong. And oñ þe morñ he had þai*m* vnto a noder h*er*mett, & bad [2] at þai sulde hayls hym̃, & tell̃ hym̃ how he had made þai*m* at fare. And þai bad hym̃ þat,
24 & he had any gude meate, þat he suld̃ kepe it & giff þai*m* nothyng bod potage. And he vnd*er*stude þai*m* well̃ enogh̃, & held̃ þai*m* w*ith* hym̃ & garte þai*m* wurk w*ith* hym̃ eu*er*-ilk day, & make skuttels & lepis of wandis evyñ vnto evyñ; & þañ þai went vnto
28 þ*er* prayers. And þañ he sayd̃ he was nott wunte to supp, bod he sulde supp̃ for þ*er* sake; and he sett befor̃ þai*m* sture brede & salte. And þañ he sayd̃ he wold̃ fare better for þ*er* sake, and

[1] MS. Infra de amantes. The Latin MSS. *have*, de Maria.

[2] Latin MSS. "Salutate eum ex me, *et* dicite ei; 'obserua *et* noli illud irrigare *scilicet* olera'." Quod ille intel̃gens, tenuit eos.

he sett befor a little ayseſt & garlykk; & whem þai had suppid þai went vnto *þer* prayers agaym vnto it was myrk nyght. & þam he sayd þat he myght not for þai*m* saw att his prayers. And om þe morm þai wold hafe gane *þer* way & tuke *þer* lefe, & he wolde not latt þai*m*, bod he sayd þat he wold for charite hold þai*m* iij dayes. And om þe night after þai rase and stale away & wolde no langer abide w*ith* hym. 4

Detractoribus non est credendum. Supra de credere. 8

Detrahendum non est eciam mortuis. Infra de mortuis.

Detrahitur bonis frequenter iniuste. Infra de sancto Lupo. 12

Deviacio. Deuiare non debet a iusticia iudex. Infra de iudice.

Devocio. Devotos sibi Maria ab opprobrio liberat. Supra de abbatissa. 16

Deuocio quandoque excitatur ex presencia beatorum. Infra de lacrima *et* de visitacione.

Deuocio contra naturam subuenit. Supra de apostolis.

[1] Deuotos sibi Maria desponsat. Infra de Maria. 20

Deuocio quandoque prorumpit in lacrimas. Infra de lacrima.

Deuocio excitatur ex sumpcione cibi spiritualis. supra de cibo. 24

Deuotis conceditur consolacio diuina. Supra de consolacione.

CCLXVI.

Deuotos sibi eciam in celo sancti remunerant.

Cesarius tellis how *þer* was som tyme a chylde þat kepid shepe of a wedous, and he had a grete deuocion vnto Saynt Nicholas, 28

[1] MS. *repeats this heading.*

vnto so mekull at halfe þe meatt at he had eu*er*e day, he wold dele it vnto pure men in wurshup[1] of Saynt Nicholas; & eu*er* he made his p*r*ayers vnto hym. So on a tyme Saynt Nycholas aperid vnto hym in habett & lyknes of a fayr olde man, and bad hym dryfe hys shepe hame. And he said his huswyff wold be wrothe þan, for it was ou*er*[2] tymelie of þe day. And þis Say[*nt*][3] com*m*and hym to do as he bad hym, & sayd; "Son, þis day sall þou dye, & þ*er*for make þe redie, & go home & take þi sac*r*ament*is*; ffor I am Saynt Nicholas at þou hase bene devote to, & I will rewarde the." And he went home; & his dame was wrathe & blamyd hym. And he sayd he had myster to com home, ffor he mond dye þ*a*t same day And his huswyffe trowed þat he had bene fond & at he had sene som þing in þe feld, and p*r*ayed þe prest to inquere hym þ*er*off. And he tolde þe p*r*este of all his vision, and he tuke his sac*r*amentis of holy kurk and dyed; and his saule went vnto hevyn.

Deuotos deus in sacramento altaris confortat. Infra de sacr*amento*.

CCLXVII.

Deuocio ad S*anct*os non debet impediri.

We rede in þe 'Meracles of Saynt Nicholas' how on a tyme in a kurk þat was of þe holie cros, þe monk*is* of ane abbay desyrid þ*er* p*r*iour att he wold suffre þai*m* go þeder on Saynt Nicholas[4] day, at þai myght syng þe storie of Saynt Nicholas, for þan it was new made; and he wolde not latt þai*m*. So on a nyght after, as þe p*r*ior and all his brether was in þ*er* beddis, Saynt Nicholas visible apperid vnto þe priour in a ferdfull wyse, and he drew hym oute of his bed be þe hare, & keste hym apon þe dortur flure. And he began to syng þis antem, 'O! pastor eterne'; and sang it softlie vnto þe end; & at eu*er*e wurd[5] he gaff a lassh, & sang it w*it*h a grete tarying, to so mekull þat w*it*h his holie crying he wakend all þe monk*is*. And þan þai tuke þ*er* p*r*iour &

[1] MS. *repeats*, in wurshup.
[2] Harl. MS. qu*ia* nimis mane est.
[3] MS. Say.
[4] MS. *repeats*, on Saynt Nicholas.
[5] MS. eu*er* ewurd.

bare hym̄ vnto his bed̄, & euere yere, fro thens furth̄, he bad̄ hys brether on̄ Saynt Nicholas day go vnto þat kurk and syng þe storie off Saynt Nicholas.

CCLXVIII.

Deus omnia videt.

Petrus Damianus tellis how on̄ a tyme þer was a man̄ þat stale his neghbur sew; and þis man̄ at stale þis sew was a man̄ þat luffid̄ wele to herber pure folk. So on̄ a tyme our̄ Lord̄ apperid̄ vnto hym̄ in lyknes of a pure man̄; & he was lang-harid̄, & he prayed̄ hym̄ þat he wold̄ for charite cutt it shorter. And with gude wiłł he welcomd̄ hym̄ & sayd̄ he wold̄, ałł redie; & he garte hym̄ sett hym̄ down̄, & tuke a payr of sisurs and began̄ to clypp hym̄ before. And in þe hynderparte of his head̄ he fand̄ ij privay een̄ lurkand̄; and he had grete mervałł þerof & askid̄ hym̄ whi þai war þer. And he ansswerd̄ & sayd̄; "I am̄ Iesus, þat seis our ałł þis werld̄, and þies er þe een̄ wha̅r-with I saw þi neghbur sew at þou stale, & slew it & hyd̄ it in a cafe." And with þat he vanysshid̄ away. And þis man̄ amendid̄ hym̄ & made restitucion̄ privalie for hur vnto hym̄ att aght hur, be advice of his confessur.

Dileccio. Supra, sicut de amicicia *et* amore.

CCLXIX.

Dionisius. Dionisij martirium beato Regulo nunciavit deus.

We rede how on̄ a tyme when̄ bysshopp̄ Regulus sang mes, and in hys canon̄ he namyd̄ þe apostels o-raw, & þan̄ þe martyrs, sodanly he sayd̄; "Et beatis martiribus tuis[1], Rustico *et* Eleutherio." And when̄ he had sayd̄ so, sen̄ als mekułł as he kend̄ þies servandis of God̄ at þai war olyfe, he had grete mervale how þer namys happend̄ so sodanly in his mouthe, & he wiste no þing of þaim. And as he was in þis mervałł, þer apperid̄ vnto hym̄

[1] Latin MSS. et beatis Martiribus tuis, Dyonisio, Rustico *et* Eletherio.

iij dowffes sittand' opon þe cros of þe awter; and þai had þe namys of þies holie martyrs writtyn *with* blude on *þer* brestis. And onone as he saw þat, he vnderstude at þies holie saynttis was
4 martyrd' & putt to dead'.

Discrecio. Discretus debet esse *pre*latus. Sup*ra* de Abb*a*te.

Discretus est a cibo abstinend*um*. Sup*ra* de Maria.

8 Disciplina. Disciplinandi su*nt* iuuenes ne insolescant. Inf*ra* de iactantia.

Discordia int*er* bonos non facile oritur. Sup*ra* de concordia.

CCLXX.

12 Dileccio. Dilig*it* canis d*omin*um suu*m*, *et* est ei fidelis.

Solinn*us* tellis how þat Apius, Funius[1] & Puplius, & dyvers other *with* þai*m*, wer dampned' att Rome; & when þai war dead',
16 one of þai*m* had a hond', & he satt at þe galos att þai hang on iij dayes murnand' for his maister, & wolde neu*er* eate meate of no mans hand'. & when his maister was taken down, þai put brede in his maister mouthe, & he tuke it & eate it; & þan þai keste his
20 maist*er* in-to Tybur, & eu*er* as he flett in þe watir, þe dogg swam *with* hym, & at his power held' vp his head'.

CCLXXI.

Diligit canis vsq*ue* ad mortem.

Solinus tellis how þat when Iasalicius[2] was slayn, his hond' lay
24 by hym & wold' neu*er* eate meate after. And þe kyng saw þat, & garte make a grete fyre, & caste þe dead' bodie in; & onone þe hunde folowid' into þe fyre, and gruchid' not to be burnyd' *with* his maist*er* bodie.

[1] Latin MSS. Iunio.
[2] MS. Harl. Infelic*io* inter*fecto*. MS. Arund. Iasolicio inter*fecto*.

CCLXXII.

Discere. Discendu*m* est in om*n*i etate.

Valerius tellis of ane of þe vij sagis, & he wold' all-way say þat he was redie to lern̄; so hym̄ happend' on̄ a tyme for to fall seke, & was bown̄ to dye, and all hys ffrendis come aboute hym̄ & com- 4 furthid' hym̄. And evyn̄ sodanlie, als seke as he was, he sett hym̄ vp emang þai*m*, & tuke a buke & lukid' þero*n*̄; and þai askid' hym̄ whi he did' so, and he ansswerd' agayn̄ & sayd at he wold' lern̄ somwhatt of a disputacion̄, & þan̄ lay hym̄ down̄ & dye. 8

CCLXXIII.

Discendi multiplex est causa.

Jacobus de Vet*r*iaco tellis þ*a*t on̄ a tyme he askid' a passand wyse man̄ and a wele-letterd', how he had lernyd' so mekull. And he ansswerd' agayn̄ & sayd'; "I had iij sp*iritu*all maisters, and þe 12 furste was drede, & the secunde was shame, and þe iij was luff. And me þoght evur in my mynd' þat I saw þai*m*, & ilkone of þai*m* a wand' in his hand' to bete me with. And becauce I was eu*er* ferde to be bett, I sesid' neu*er* to lern̄. And also me þoght þat my felows 16 þat was yonger þan̄ I passid' me, and eu*er* I vmthoght me at I wold' not be lawer þan̄ þai. And so doctryne ffell somwhatt vnto me, & keste me in a grete luff þ*er*to, so þat I lernyd' not alonelie for drede nor yitt for shame, bod rather for p*er*fite luff & 20 curage þat I had vnto lernyng."

Discretus debet esse confessor. S*upr*a de confessione.

Discrecio m*u*ltiplex est necessaria. S*upr*a, infr*a*, in 24 m*u*ltis locis.

Discursus impediunt co*n*solac*ion*em di*vin*am. S*upr*a de consolacione.

Discursus iuuenis est p*eric*ulosus. Infra de iuuene. 28

Disputand*um* no*n* est de me*r*itis s*anct*or*um* p*rote*rue. Infr*a* Ioh*ann*is ut*r*iusq*ue*.

Disc*ur*rere no*n* de*b*et religiosus causa visitandi cognatos. Sup*r*a de affeccione carnali *et* de affectu.

Dissimulacio. Dissimulande su*n*t aliqu*ando* iniurie.
4 Infra de Iniurijs. *et* c⁹.

Dissimulat deus pe*cc*at*u*m vt postea plus peniteat. Supra de Consuetudine peccandi.

CCLXXIV.

Diuicie sp*irit*uales p*re*ponende su*n*t corporalib*us*.

8 Valerius tellis how þat whem Anaxagoras þe philosophur had traveld far for þe studie of philosophie, & whem he come agaym he fand all his gudis destroyed; "Ya," he said, "no fors of my gudis & I hafe co*n*nyng & my heall of my bodie; for þies two
12 er wurth mekull riches." And so he cowntid more be riches of con*n*yng & of hele þam he did be riches of gudis.

CCLXXV.

Diuicie sp*irit*uales ho*min*e inuito p*er*di no*n* possunt.

Valerius tellis how ane of þe vij sagis, whem his enmys come into
16 his contrey & tuke all his gudis & his riches & fled away þ*er*w*ith*, he was askid whi he folowd not om þai*m* & tuke som of his gudis fro þai*m*. And he ansswerd agaym & sayd; "Forsuthe whar-somevur I go, I bere all my gudis w*ith* me." For he bare þai*m* in his
20 breste and noght om his shulder, & not be syght of his ene, bod rather in his mynd & his witt; "ffor þat," he sayd, "þat is closid in a mans mynde & in his harte may not be takym away w*ith* no mans hand, nor þai may not stele nor fle away þ*er*w*ith*."

CCLXXVI.

24 Diuicijs p*re*ponende sunt condiciones bone.

Jacobus de Vet*ri*aco tellis how þ*er* was a pure mam þat w*ith* þe labur off his handis vnnethis cuthe gett his lifelod, ffor whem he had suppid, þ*er* lefte right noght ou*er* night vnto in þe mornyng;
28 & evur he was merie, to so mekull þat eu*er*ilk night, whem he was

in his bed' *with* his wife, he wolde, & sho, syng a sang m*er*elie at att *þer* neghburs mott here; & þan þai wold' fatt on slepe. So *þer* neghburs had grete m*er*vatt *þer*off, and one of þai*m* said'; "I satt make swilk a way at I satt gar hym lefe hys syngyng." & 4 in p*r*esens of som of his neghburs, opon a night he tuke a sachett futt of sylver, & lete fatt afor þis pure mans dure. And when at he rase & sulde go furth to seke his lifelod', he fande þis bagg, & he tuke it vp & turnyd' agayn *þer*-*with* in-to his howse & hid' it. 8 So on þe night after, als tyte as he was in his bed', he vmthoght hym in his mynde what he wolde do *þer*-*with*; & he was ferd' *þer*for þat he war not culpid' *with* felony *þer*for, & also at no thevis sulde stele it from hym, or if so be at he boght or solde *þer*-*with*, 12 or boght any lande, he mond' be suspecte, vnto so mekutt at he was so occupyed' in his thoght þat at *þat* nyght he sang not, nor was not merie; bod a grete while after he was passand' hevy & thoghtfutt. & þan his neghburs askid' hym whi he was so hevie, and 16 whi he sang nott as he was wunte to do; and he wolde nott tett þai*m* þe treuth. And þan he at aght þis money said' vnto hym; "I knaw þe treuth; for suche a day & in suche a place þou fande my money, & tuke it vp at I & myne neghburs saw, & had it in-to 20 þi howse." And when he hard' þis he wex ferd' & shamefutt, & sayd'; "woo wurth þat money þat hase turment me thus; for sen *þat* I fand' it I had neu*er* ioy in my harte; & I hafe bene trubbled in my witt eu*er* syne, more þan eu*er* I was before when I 24 *with* grete labur of my bodie & my hand*is* gat my meat. And *þer*for take þi mony þi selfe agayn, at I may syng & be mery as I was wunte to done." And so he did'; and fro it was gone, þis pure man made als merie as evur did he. 28

Diuicie temporales impediunt sp*irit*uales. Infra de fideiussore.

CCLXXVII.

Diuicias h*ab*ere et no*n* amare virtus est.

Saynt Gregur tellis of ane h*er*mett þat was a man of grete 32 v*er*tue & lefte att man*er* of gudis for Goddis sake, to so mekle

at he had no gude lefte bod a catt. And he prayed vnto God at He wulde vuchsafe to latt hym witt who sulde be his felow in þe blis of hevyn. And it was ansswerd hym from all-myghtie God & sayd, þat Gregur sulde be his felow. And when he hard þis he made mekull sorow, & þoght his wilfull pouertie profettid hym bod little, sen Gregur þat had so mekull riches sulde be his felow in hevyn. So on a nyght as he was in his prayers, hym þoght þat he hard almighti God say vnto hym; "Gregur, þat is so riche of gudis, is als pure in his spiritt as þou erte, for þou hase more lykyng in þi pouertie þan he hase in his riches."

CCLXXVIII.

Doctrina. Doctor debet ostendere facto quod verbo docet.

We rede ex 'Dictis Patrum' þat þe abbott Iohn was askid whi he liffid so straytelie emang his disciples, & gaff þaim so strayte chargis & commaundments, and he & þai bothe mott hafe commen vnto hevyn be other menys. And he made sorow & ansswerd agayn with grete wepyng, and sayde; "In all my life I did neuer myne awn will, nor I taght nevur no man to do noght bod at I did my selfe befor."

Doctor debet habere discretum modum *et* gestum compositum. Infra de predicacione.

Dolor. Dolendum est non de re que recuperari non potest. Supra de Consilio.

Dolor quandoque prodest corpori. Infra de gaudio.

Dolendum non est de morte amici temporalis. Infra de morte.

Doluspunitur grauiter. Supra de adulterio.

CCLXXIX.

D*omi*nicus ordinem p*er* b*ea*tam vi*r*ginem p*re*dicator*um* impet*r*auit.

We rede how oñ a tyme whenñ Saynt Dominyk was in his p*r*ayers at Rome, and laburd' beselie vnto þe pope for confirmacioñ 4 of his ordur, oñ a tyme he saw in his spiritt almyghti God in þe ayre, shakand iij speris like as He wold' hafe destroyed' alł þis werld'. And our Ladie, His meke moder, come vnto Hym̃ and askid' Hym̃ whatt He wuld' do; & He sayd' þat[1] He wolde destrow 8 þis werld', w*ith* iij vicis þat was corrupte; þat was, w*ith* p*r*ide, c*on*cupiscens & avarice. And þañ sho sayd'; "Dere Son! Meng þi rightwusnes w*ith* m*er*cie! For I hafe a trew s*er*vand' at sałł całł þis werld' agayñ vnto þe; & in eu*er*-ilk place shałł destroy 12 vicis." And þañ hur Soñ was soberd' & sayd'; "I wold' se hym̃ at sulde be ordand' vnto suche ane offes." & þañ our Lady shewid' Hym̃ ffurst Saynt D*omi*nyk, & þañ Saynt Frauncys; & hur Soñ com*m*endid þai*m* gretelie. And aft*er* þis visioñ Saynt Dominyk 16 mett Saynt Frawncis þat he neu*er* saw befor̃ bod in þe vysioñ, & he kend hym̃ wele enogh̃, & kissyd' & sayd'; "þou erte my felow; latt vs stond' bothe sam*en*, & none adu*er*sarie sałł p*re*vayle ayeyns vs." 20

CCLXXX.

Ad-huc de S*ancto* D*omi*nico.

We rede in his Legend how oñ a tyme, whenñ he come home & fande his brether at þ*er* reste, & þe yate sparrid', he wald' not wakenñ þai*m*, bod w*ith* his holie p*r*ayers he oppynd' þe yate, & he & 24 his felow went in. And a noþ*er* tyme he had w*ith* hym̃ a monk of Ceustus ordur, & oñ a tyme whenñ þai wold' hafe gone into a kurk to say þ*er* p*r*ayers, & fand þe dure lokkid', þurgh his p*r*ayers þe dure oppynd', & þai went in & sayd' þar deuocions. 28

[1] Latin MSS. "Mundu*m*," inquit, "*tribus* vicijs corruptu*m*, puni*re* uolo."

CCLXXXI.

Dom*in*ici p*re*cib*us* h*a*bitum ordinis virgo Maria attulit.

Also we rede in his Legend' ewhils Mayst*er* Raynald', at was dene
4 of Aurilianens & a maist*er* of law, was essurid' vnto Saynt Dom*in*yk
to com̄ into his ordur, & hym̄ happend' for to fall seke, & was in
despayr of lechecrafte, þis holie Saynt p*r*ayed feruentlie for his
heall. And our Ladie & ij virgyns w*ith* hur apperid' visible &
8 enoyntid' þis seke man̄ w*ith* ane oyntement þ*a*t ane of þies vi*r*gyns
bare, & curid' hym̄ bothe sp*irit*uallie & bodelie, to so mekull þat
fro thens furth he felid' nevur movyng of his flessh vnto sym̄;
& sho schewid' hym̄ þe abbett of þe ordur at þe toder vi*r*gym̄
12 broght.

CCLXXXII.

Dom*in*ici or*at*io semp*er* auditur.

We rede also in his Legend' how þat Saynt Domynyk om̄ a tyme
[*come*] vnto a p*r*iour of Ceustus ordur, þat was a devote man̄
16 & famyliari w*ith* hym̄, that askid' hym̄ in p*r*ivatie & p*r*ayed' hym̄
to tell hym̄ som̄ of þe gracis at God had giffen̄ hym̄; and he
ansswerd' agaym̄ & sayd'; "I tolde neu*er* man̄ at I sall tell you,
and I warn̄ you tell no man̄ whils I liff, ffor I latt you witt þat I
20 askid' neu*er* of God no thyng bod I had my desyre." So þis p*r*iour
thoght þat he wold' prufe þis, & said'; "Besoght[1] ye of God', & I
p*r*ay you beseke it, at Maist*er* C[*lemet*] enter in-to your ordur, for
your brether gretelie desyris hym̄, & he hase no will þ*er*-to; & he
24 is a famos man̄ and a g*r*acious & a wele-letterd'." & þan̄ þis holie
man̄ sayd'; "Ye hafe askid' of me a grete þing. Not-w*ith*-
stondyng p*r*ay ye w*ith* me þ*er*for þis night, & to-morn̄ sall maist*er*

[1] Latin MSS. "Impet*r*etis ergo a deo ut mag*ister* C. Theutonic*us* intret ordinem u*estrum*."

Clemett com̃ befor̃ day & aske þe abett of our ordur." And so he did̃, & liffid̃ in þe ordur many day in p*er*seu*er*ans of gude holynes.

CCLXXXIII.

Dormiencium septem.

We rede in þ*er* Legend̃, wheñ Decius þe Emp*er*our p*er*sewid̃ Cristeñ meñ, þ*er* was vij yong Cristeñ meñ, & þai fled̃ att̃ sam*en* for drede off þis Decius vnto þe mownt of Celioñ beside þe cetie of Ephesim, whar þai war borñ, & þ*er* þai hid̃ þai*m* in a deñ. And þai warr accusid̃ vnto Decius Cesar at þai war þ*er*, & he garte close vp þe den mouthe at þai sulde not com̃ oute, bod at þai sulde dy þ*er*. And as God wold̃, sodanlie þai fell̃ on̄ slepe; and þ*er* was o*per* p*r*ivay Cristeñ meñ þat wrate þ*er* martirdom̃ & put it betwix ij stonys. And þan̄ wheñ Decius & att̃ his kynrid̃ was dead̃ CCCLXXIJ [*yeris*], after þe XXX^ti^ yere of Theodoce þe Emp*er*our, þat was a Cristenman̄ & made grete sorow for ane heresye þat þan̄ began̄ at rise in þai*m* þ*a*t trustid̃ not in vprysyng of flessh̄, almighti God raysid̃ þai*m* in þis man*er* of wyse. Ther̃ was in þe cetie of Ephesie a cetisyn̄ þat went vnto þis mownt & þoght to make þ*er* a stable for his catell̃. And he oppynd̃ þis den̄, and wheñ it was oppyn̄, thies Saynttis rase vp and trowed̃ at þai had slepid̃ bod a nyght; and one of þai*m* þat hight Malchus, þat vsid̃ to seriff þai*m*, þai sent hym̃ in-to þe cetie to by þai*m* bread̃, & for to witt whatt Decius sayde. And he tuke w*ith* hym̃ v s*oldi* of þ*er* money. And wheñ he come att þe cetie yate, he saw a cros set vp̄ þ*er*-opon̄, & he had grete m*er*vayle; and þan̄ he went vnto eu*er*-ilk yate, & he fand̃ it so. And þan he went agayn̄ vnto þe furste yate, & he trowid̃ þat he had dremyd̃, and w*ith* grete ferdnes he went into þe cetie. And wheñ he hard̃ þ*a*t eu*er*-ilk man̄ was a Cristen̄ man̄, and [*purseyvid*] at þe cetie was o*per*wice biggid̃, & at he cuthe know no man̄ at he saw, he askid̃ if þat was þe cetie of Ephesim; and ane ausswerd̃ hym̃ & sayd̃ ya. & he tuke oute his sylu*er* to by bread w*ith*, & he was taken̄ onone, & þai

sayd at he had fon a tresur, & þai putt a rape aboute his nekk & harlid hym[1] þurgh þe cetie to þ*er* bisshop; & he trowid at þai had drawen hym vnto Decius Cesar. And when þe bisshop askid
4 hym if he had fon any tresurrie, he ansswerd & sayd þ*at* he had þat sylu*er* of his fadur & his moder. And þan he askid hym whyne he was, & who was his fadur & his moder; & he said; "þai dwell in þis Cetie, in suche a place, & here-in I was born &
8 þis be Ephesim." And þ*er* was no man þ*at* kend nowder his fadur nor his moder; & he luked aboute hym if he saw any of his cussyns, and he was evyn emang þai*m* as he had bene fond. And þan þe bisshopp said vnto hym; "How may it be trew at þou
12 had þis sylu*er* of þi fadur, & þe scriptur of þai*m* is mor þan ccclxxij yere old, & þai hafe þe figur of Decius Cesar made opon þai*m*?" And þan he had grete m*er*vell & sayd; "Liffis not Decius Cesar yit?" And þe bisshop sayd; "Nay, son, þ*er* is none now in all
16 þis land þat is callid Decius, bod here hase bene a nod*er* emp*er*our of long tyme." And þan þis Malchus; "In þis I hafe a grete m*er*vayle, ffor yisterday I saw Decius com into þis cetie, & þis be Ephesim, bod no man trowis me; bod folow me & ye sall trow my
20 felows." And þan þe bisshopp vmthoght hym, & sayd vnto þe iustice; "þis is som vision att God will shew vs." And þai rase vp & fand betwix ij stonys letters selid w*ith* gold; & þe bisshop garte semble þe peple, & red it befor þai*m*. And when
24 þai come at þe den, þai lukid opon þies Sayntis[2], and þai fell evyn down in-to wele-sau*er*yng rosis. And when þe Emp*er*our hard tell of þis, he come vnto þai*m* & he saw þ*er* facis shyne, & fell down on kneis befor þaim & wepid, and halsid þai*m* &
28 þankid God. And þan Maximian said vnto hym; "For þe almyghti God hase raysid vs, þat þou may trow vndowtable at þe rysyng of deade folk sall be trew. For now we hafe ryssyn & liffid, and we wer evyn as a childe is in his moder wambe, bod
32 slepid & felid no hurte." And w*ith* þis þai lenyd þai*m* down, þat all folk saw, & yeldid vp þ*er* sawlis vnto allmighti God. *et c*[o].

[1] MS. þai*m*.
[2] Harl. MS. videntesque facies *sanctorum* in spelunca *quasi* rosas florentes, procidentes *glorificauerunt deum*.

CCLXXXIV.

Dormicio. Dormiend*um* no*n* est in or*atione* p*r*ivata.

Cesarius tellis how þ*er* was a young monk þat was a gude liffer, & he was so wayke & so feble þat hym yrkid to liff[1]. And on a nyght when matyns was done, he lenyd hym down opon a tre befor ane altar vnto Laudes tyme, as was his ordur, & þ*er* he fell on slepe. And our Ladie, Saynt Marie, come &[2] putt opon hym & sayd; "No*n* est hic locus dormiendi; here is not þe place off slepyng, bod rather of p*r*aying." And w*ith* þ*at* he wakend & luke aboute hym who spakk, & he saw þe bak of a wom*m*an, & p*er*seyvid at itt was a wom*m*ans voyce at spak.

Dormire paru*m* debet sufficere religioso. Infra de labore.

CCLXXXV.

Dormiend*um* no*n* est in choro.

Cesarius tellis of ane olde monk þat was a grete sleper; so on a nyght as he stude at þe psalmodie at matyns & slepid, hym thoght at he saw in his slepe, standand befor hym, a long man & a difform, þ*at* held in his hand a lang, grete, clayie wispe[3], as it had wypid hors. & he lukid angrelie of þis monk & said vnto hym; "Wharto stondis þ*o*u her al night & slepis?" And he hytt hym in þe face w*ith* þis clayie wispe. And w*ith* þat he wakend, & was ferd at he suld hafe strekyn hym. And he plukkid his hede so hastelie bakk, at he brakk it behynd hym on þe wall. *et c*ᵒ.

Duplicitas semp*er* est vitanda. Inf*r*a de honore parentu*m*.

Dux. Ducis vxor siue ducissa delicate viuens eciam in p*r*esenti punitur. Sup*r*a de delicijs.

[1] Latin MSS. sed uite sancte adeo debil*is* erat corp*o*re, vt eum viu*e*re ted*e*ret.

[2] Latin MS. *et* ueste eum feri*e*ns.

[3] MS. *repeats here*, in his hand.

Dux malus in infernu*m* portatur. Infra de Inuidia.
Dux bonus in fine conu*er*titur. Infra de morte.

CCLXXXVI.

Ebrietas. Ebrius grauit*er* punitur.

4 Cesarius tellis how þ*er* was a pylgram̃ at, wheñ he fand' gude wyne on̄ a tyme, he seld' his slavyn̄ & drank it þ*er*-att. And he drank so mekull at he was dronken̄, and fell evyn̄ wude, to so mekull at men̄ trowid' at he was[1] v*er*elie dead'. So his spiritt
8 was takyn̄ & led' þ*er* paynys was, and þ*er* he saw þe devull sitt in a hy tre, as him thoght, cou*er*d' w*ith* burdis. And emang oþ*er* þ*er* was broght befor̄ hym̄ þe abbott of Corbey[9]; and þe devull rase vp̄ & haylsid' hym̄ & servid' w*ith* a drynk mengid' w*ith* burnston̄
12 on̄ a burnyng chales. And when̄ he had dronkyn̄, he was com-*m*andid' vnto þe depe pitt. And when̄ þe pylgram̃ saw þis he was passand' ferd'. And þan̄ þe devull cryed' w*ith* a hy voyce & said'; "Bryng hedur þat lord' of ours þ*at* late seld' hys pylgram̃ clothyng
16 & drank it att þe gude wyne, and' was dronkyn̄." And when̄ þis pylgram̃ hard' þis, he lukid' vppon̄ his gude aungell þat broght hym̄ thedur, & said', & he wold' delyver hym̄ fro thens, he sulď neu*er* after be dronken̄. And so he come agayn̄ vnto hym̄ selfe,
20 and notid' þe day & howr̄, & went & shrafe hym̄ & did' his pylg*r*amege, & come home agayn̄ vnto his awn̄ land'. And he fand' att þe same Abbott dyed' þe same tyme at he saw his saule com*m*ytt vnto p*er*petuall payn̄.

24 Ebrietatis causas sapientes fugiunt. Sup*r*a de abstinencia.

CCLXXXVII.

Eccl*e*sia de vsuris *et* rapinis construi no*n* debet.

We rede how on̄ a tyme, when̄ ane vsurar of his ravyn̄ & his
28 vsurye had' byggid' a kurk, he desirid' a bisshopp̄ to com̄ & halow

[1] MS. *repeats*, was.

itt. And as þe bisshop̄ and̄ his clergie did̄ þe offes of consecracion̄, he was war of þe devull̄ syttand̄ vppon̄ þe hy altar̄ in a chare, þat said̄ vnto hym̄; "Why halows þou my kurk? Sese! for þe iuridiccion̄ þeroff longis vnto me; ffor it is byggid̄ all̄ of ravyn̄ & vsurie." And with þis, þe bisshopp̄ & his clerkis wer ferd̄ & went þer ways. And onone as þai wer getten̄ oute þer-of, þer was a grete noyce þer-in, & þe devull̄ sett fire þerin & burnyd̄ it vp & destroyed̄ itt euere dele, att all̄ folke mott se. *et c*ᵒ. 4 8

Ecclesie dedicacione expellitur demon. Supra de dedicacione.

Ecclesie sepultura parum prodest aliquando. Infra de sepultura. 12

CCLXXXVIII.

Ecclesiis non sunt bona temporalia subtraenda.

Petrus Damyanus tellis how som tyme þer was ane erle þat was of gude name and liffid̄ well̄; and when̄ he was dead̄, a man̄ of religion̄ was ravisshid̄ in his spiritt, and[1] he saw [*þis erle*] in hell̄ in a grete degre, syttand vppon̄ a hy leddir in myddest of burnand̄ paynys; and as hym̄ thoght, þat stie stude evyn̄ in myddeste of hell̄. And þan̄ he askid̄ whi þis erle þat was so gude a man̄ and liffid̄ so rightwuslie, was so turmente. It was tolde hym̄ þat it was for a possession̄ þat he had taken̄ fro þe kurk off Metence, þat was giffen̄ vnto God & Saynt Stephan; and for þis, fro hensfurth̄, all̄ his sequele at holdis þis same possession̄ & knowis þerof mon̄ be punysshid̄ vppon̄ þis same stye. 16 20 24

Elacio cordis semper causatur ex adulacione *et* ex vestium apparatu. Supra de augurio.

Elacio cordis aufert graciam a deo concessam. Infra de locucione. 28

[1] Harl. MS. vidit . . . dictum Comitem in inferno, in supremo gradu cuiusdam scale erecte(s)* inter stridentes *et* crepitantes flammas.

* Arund. MS. erecte.

CCLXXXIX.

Eleccio. Eligi semp*er* debet melior ad off*icium*.

Petrus Clariuall tellis how in a Cathedrall-kurk of Fraunce þ*er* fell a[1] dis-corde for chesyng of þ*er* bisshopp̄. So þai co*m*promysid̄
4 vnto a cardinall þat was þ*er*, þat he sulde chese þai*m* one of ij, whame þai namyd̄. And þis Cardinall tuke councell att þis holie man̄ Petrus Clariuall, whethur hym̄ was bettir to chese to be bisshopp̄; and he ansswerd̄ agayn̄ & sayde, þat of ij fals penys
8 þe bettur may nott be chosyn̄.

Eligi no*n* debet puer in p*r*elatu*m* ve*l* iudice*m*. Inf*r*a de puero.

Eligi no*n* debet p*r*elatus racione carnalitatis. Inf*r*a
12 de p*r*elato. Et sup*r*a de abb*a*te.

Elemosina semp*er* est danda. Sup*r*a de dacione *et* dono.

Elemosina paup*er*i negari no*n* debet. Inf*r*a de
16 paup*er*tate.

Elemosina eciam in p*r*esenti deus reddit. Sup*r*a de auaricia.

Elemosina temp*er*ata auget, negata, temporalia toll*i*t
20 qu*ando*qu*e*. Sup*r*a de auaricia.

CCXC.

Elemosina temporalia auget.

Petrus Damian*us* tellis how som tyme þ*er* was a bisshopp̄ þat thurstyd̄ gretelie to drynk̄ wyne, and com*m*andid̄ it to be broght
24 vnto hym̄; and þe butler powrid̄ furth̄ all̄ þat was in þe flakett & broght it vnto hym̄. And sodanlie þ*er* come a pure man̄ & p*r*ayed̄ þai*m* to giff hym̄ it, or els he monde dye for threste; and þe bysshop̄ com*m*andid̄ it to be giffen̄ vnto hym̄. And when̄ he

[1] MS. *repeats*, a.

had dronkeñ it he cryed' for more, & said' his thriste was not slakid'; and þe bisshop bad giff hym more. And þe butler said' at *þer* was no more; and þañ he bad *þaim* go vnto þe vyne-garth & luke if *þer* war lefte any vynys growyng, & feche hym. And 4 wheñ þai come *þer*, þe vyne-garth, at no frute was in befor, was growyng full of rype grapis.

CCXCI.

Elemosina reddit plus q*u*am datur.

Petrus Damianus tellis how som tyme *þer* was a pure husband- 8 mañ, and he had no mor money lefte to by hym w*ith* soule vnto his bread' bod a peny; and sodanlie *þer* come a pure mañ & askid' hym a peny for Godd*is* sake, & he gaff hym þis peny w*ith* gude will. And so he went home & sett hym dowñ to his meatt, and 12 his wife sett bread' befor hym & no soule. And sodanlie *þer* come in ane vncuth mañ hastelie w*ith* xx s*oldi* boñ in a clothe, & putt it in his hand', & said' his lorde sent hym it. & he thankid' hym & p*r*ayed' hym bide & drynke. And ewhils þai went at feche hym a 16 drynk, sodanlie he was away.

CCXCII.

Elemosina remun*er*atur in p*re*senti.

We rede in 'Gestis Ioh*ann*is Elemosinarij' how *þer* was a knyght at was robbid', and he come vnto þis Ioh*ann*es & told' hym of his 2 myschefe; and he com*m*andid' a s*er*vand' of his to gyff hym xv li*bra* of gold', and he gaff hym bod v li*bra*. And *þer* come a wedow vnto hym w*ith* a byll, & xv[1] markis of gold' wretyñ *þer*in, & he tuke it & delyvird' it vnto his meñ, & askid' *þaim* what þai gaff þe 24 pure mañ, & þai said' xv li*bra*, as þai had in com*m*andment; & he had knowlege at þai did wrong & askid' *þaim* þe byll agayñ, and *þer* was wretteñ *þer*in bod v[2]. And þañ he askid' þe wedow how

[1] Latin MSS. dedit ei . . . noticia*m* exennij v. centenarior*um* auri.

[2] The Latin MSS. further explain that Iohannes said, "Si dedissetis xv ut iusseram, que attulit v. centenaria xv attulisset."

mekull at sho had written, & sho said xv, bod x was away; and sho said sho trowed it was Goddis will att sho suld offer bod v. And þan his *ser*vand was ashamyd & grawntid treuth, & tellid
4 hym all, & besoght hym of forgifnes.

CCXCIII.

Elemosina remun*er*atur in futuro.

Saynt Gregorie tellis how som tyme þ*er* was a shomaker þat wold wurk all þe weke day, & on þe Satturday[1] he wold evur go
8 vnto þe kurk. So þ*er* was a gude halie man, & he saw be revelacion of þis man, þat a howce was byggid for hym in hevyn, and þai at bigid it wroght alway on þe Satturday; and he spyrrid of þat mans life, & he fand how þ*at* he wroght all þe weke day,
12 & what at he mott safe ou*er* his meatt & his clothe, he wold go vnto þe kurk vpon þe Satturday & giff it vnto pure men.

CCXCIV.

Elemosina facta de rapinis *et* iniuste acquisitis no*n* valet.

16 Petrus Damianus tellis how som tyme þ*er* was a bisshopp, and in a visyon he saw a pope at hight Benett, att wold new be dede, & hym þoght he saw hym bodelie syttand on a blak hors. And þis bisshopp said; "Allas! erte þ*o*u nott pope Benett, at is newlie
20 dead?" & he said; "Yis, I am þat same vnhappy man; and here," he sayd, "I am grevuslye turment, bod I despayr nott of þe m*er*cie of God, & I may gett any helpe. And þ*er*for I p*r*ay þe go vnto my successur, & bid hym do almos for me in suche a place,
24 for þat almos at is giffen for me hedur-toward p*r*ofettis me noght, for it was all of robbery & of wrong-getten gudis."

Elemosina debet fieri de vestib*us*. Inf*r*a de histr*i*onib*us*.

[1] Latin MSS. die Sabb*a*to.

CCCXV.

Elemosina no*n* debet esse causa vane glo*r*ie.

Heraclides tellis how a halie wom*m*an̄ of Rome, þat hight S*ancta* Melama[1], broght on̄ a tyme vnto abbott Pampus[2] iij c. li*bra*, & he thankid̄ hur þ*er*for̄ & bad God reward̄ hur[3]; & he gaff it 4 vnto his s*er*vand̄ & bad hym̄ go devide it emang his brethir. And sho stude still̄ and̄ þoght sho sul̄d̄ hafe had̄ owd*er* grete lovyng, or grete blissyng, for þis gifte; & when̄ sho hard̄ he wold̄ say no mor̄, sho said̄ vnto hym̄: "Sur, I latt þe witt þ*er* is in þatt pokett 8 iij c. li*bra*." & yit he lukid̄ not vp̄; & þan̄ he said: "Doght*er*, þou sulde say þis easyelie when̄ þ*o*u hase gyffen̄ þine almos[4]. And þ*er*for̄ be still̄ & luke aft*er* no lawde of man̄, bod of Hym̄ þat þ*o*u giffes it for̄; ffor He þat made all̄ þing of noght, He can̄ 12 reward̄ þe when̄ att Hym̄ plesis; & þ*er*for̄ luke aft*er* no noþ*er* thank nor reward̄ bod of Hym̄."

Elemosina data amore alicui*us* s*ancti* ipsi datur, *et* in p*re*senti aliqu*ando* remun*er*atur. Infra de 16 p*er*egrino.

CCCXVI.

Elemosina ecia*m* no*n* ex deuocione data valet.

Ioh*ann*es Elemosinarius tellis how þ*er* was a riche tol-gadurer þat hyght Peirs, & he luffid̄ no pure men̄ nor wold̄ giff þai*m* none 20 almos; & when̄ þai come to his howse he wold̄ shute þai*m* oute, & giff þai*m* noght. So on̄ a tyme þ*er* was a grete meneya of pure men̄ sam*en*, & þai made grete c*om*playnt emang þai*m* how þai cuthe gett none almos of þis riche man̄, þis Peirs Toller. So 24 emang þai*m* all̄ ane starte vp̄ & sayd̄; "I dar lay w*ith* you all̄ a grete wageour att I sall̄ þis day or evyn̄ gett almos on̄ hym̄." & þai laid̄ a wageour agayns hym̄. So þis pure man̄ went vnto

[1] Harl. MS. Melana.
[2] Harl. MS. Paulo. Arund. MS. Pambo.
[3] MS. hym.
[4] Latin MSS. "Si inde, o filia, hoc offerens, competenter hoc diceres."

his howse & stude at þe dure, & askid almos. So þis Peirs bad hym pakk, & said he sulde hafe none; and eu*er* he cried for almos & wold not sease. So þis Peirs wex wrothe w*ith* hym, and soght
4 a stone to caste at hym, & he cuthe fynd none. So þ*er* happend a s*er*vand of his awn to com in at þe dure in the mene-while w*ith* a baskett full of ry lovis, and in a grete tene he tuke ane of þies rye lovis & slang it att þis pure man, and gaff hym a grete
8 strake þ*er*w*ith*; & þe pure man was fayn of þis lafe & tuke itt & went vnto his felous & told þai*m* how he had it at þe hand of þis Peirs Toller. And w*ith*[*in*] ij dayes aft*er* þis man fell seke, lyke to dye. And he was takyn in a vysyon & hym þoght at he was
12 broght befor a iuge, & hym þoght þ*er* was fowle blakk men þatt putt all his ill dedis in a wey-skale. And on þe tod*er* hand hym þoght þ*er* was fayr men, bod þai wer passand hevy, & said þai had no gude dede of his to putt in þe tod*er* wey-skale agayns his ill
16 dedis, bod alonelie a rye lofe þat he had giffyn God halfe agayn his wyll. And þai putt it in þe tod*er* wey-skale, & yitt it was þe lighter be a grete dele, & þan þies men bad hym eke more weght to putt in þat wey-skale agayns his evull dedis, or els þies blak
20 men wulde take hym. And w*ith* þat he wakend & was delyverd, & sent after þe preste & tolde hym all þe cace, & said in þis man*er* of wyse; "Sen a rye lafe þat I keste in ane anger fro me p*r*ofettid me so mekull, þan I wote well þat & I giff all my gudis for Godd*is*
24 sake, att þat will gretelie profett me." And so he did afterward & become a gude man.

Elemosina occulte debet dari. Sup*r*a de amicicia.
Elemosinam impedit avaricia. S*upr*a de auaricia.

CCXCVII.

28 Elemosina*m* deus aliqu*ando* sibi datam ostendit.

Ioh*ann*es Elemosinarius tellis how on a day afterward, when þis same Peirs was arayed in þe beste clothyng at he had, a pure shipman at was nere-hand nakid come vnto hym & askid hym almos,
32 & he gaff hym his vppermeste garment. And when he had it,

onone he sold' itt. And whe̅n Peirs had knowlege þ*er*of, he was somwhat trubbli̅d' in his mynd' & said'; "I was nott worthi at þis pure ma̅n sulde were my clothe, nor hafe me in remembrance." And o̅n þe nyght after, whe̅n he was o̅n slepe, he was war a ma̅n 4 þat was bryght*er* þa̅n þe so̅n, & hym̅ thoght he said' vnto hym̅; "Peirs, whi wepis þ*o*u? Knowis þ*o*u þis clothyng?" & he said'; "Ya, sur." And our Lord' sayd' agayn̅ vnto hym̅; "þat clothyng at þ*o*u gaff þe pure ma̅n, þ*o*u gaff it me; and' þis is it at I am̅ 8 cled in."

CCXCVIII.

Elemosina eciam viuis p*ro*dest quando p*ro* eis fit.

Ioh*ann*es Elemosinarius tellis how som̅ tyme þ*er* was[1] a ma̅n þat was take̅n w*ith*[2] þe Persies & putt in-to p*ri*so̅n. So other 12 p*ri*soners of his awn̅ contre þat was w*ith* hym̅ esskapid' & went home vnto his contrey, and told' his wyfe þat he was dead' & berid'. And his wyfe & his frendis garte iij yere to-gedur þe p*re*ste eu*er*-ilk a day do a colett for hym̅ in his mes. And in þe iiij yere hym̅ 16 happend' esskape and com̅ home. And þai war fayn̅ o̅n hym̅ & told' hym̅ how þai had done for hym̅. And whe̅n þai had' tolde hym̅, he said' þat e*u*er-ilk a day at þat colett was said' for hym̅, aboute mes-tyme, þ*er* come a fayr ma̅n & lowsid' hym̅ oute of 20 his yrnys. And so he was lowse all day afterward' to nyght come; and þa̅n he wold' lay hym̅ down̅, & o̅n þe morn̅ he felid' hym-selfe bo̅n agayn̅ in yrnys as he was befor̅.

CCXCIX.

Elemosina*m* recipiens *et* no*n* orans p*ro* dante punitur. 24

Cesarius tellis how som̅ tyme þ*er* was a pylgram̅ þ*a*t tuke sekenes, and' dyed in his pylg*r*amege. And he bewitt þe preste his slavyn̅, & þe preste tuke it, bod' he had litle charge of þe saule. So it happend' afterward' at þis preste made hym̅ a monke in Ceustus 28

[1] *After* was, þat, *erased.* [2] MS. *repeats*, w*ith*.

ordur; and as he lay on̄ a nyght in his dortur, he was ravisshid̄ in his spiritt, & had vnto þe place of paynys, þ*er* he saw many sawlis grevuslie punysshid̄. And he hid̄ hym̄ behynd̄ þe dure. So he
4 was war of þis slavyn̄, þ*er* hym̄ þoght, at þe pylgram had giffen̄, and þe devull̄ askid̄ who aght it; & þai told̄ hym̄ at it was þe prestis at stude behynd̄ þe dure, & at a pylgram̄ had giffen̄ hym̄ itt to p*r*ay for hym̄, & he had owder litell̄ p*r*ayed̄ for hym̄ or
8 noght. And þe devull̄ [*said*][1]; "Latt vs reward̄ hym̄"; & he tuke þis slavyn̄ & putt it in hate, bulyng, stynkand̄ watir, & clappid̄ þe preste in þe face þ*er*-w*ith*. And w*ith* þ*at* he wakend̄ & cryed̄; "Helpe me! helpe me! ffor I am̄ so burnyd̄ þat I dye." And þe
12 monkis his bruther rase vp & come vnto hym̄, & þai fand̄ all̄ his face & his head̄ burnyd̄ all̄ þe flessh nerehand̄ of, & hym̄ halfe dead̄; & þai tuke hym̄ vp & had hym̄ in-to þ*er* ffermorye, & þan̄ he told̄ þai*m* þ*er*-of. & ilk-one of þai*m* sayd̄ mes þat day for
16 þis pylgram̄; & onone after þis monke amendid̄ & was als hole as he was befor̄.

CCC.

Elemosina p*r*opt*er* vana*m* glo*r*iam f*acta* non p*r*odest.

Cesarius tellis of a vision̄ þat was sene in Balmarie[2], how þat a
20 ryche lord̄, att was dead̄, vppon̄ a nyght apperid̄ vnto his wife, and sho askid̄ hym̄ whatt estate he stude in; & he ansswerd̄ agayn̄ & sayd̄ þat he was dampnyd̄. And sho askid̄ hym̄ whi he said̄ so, & said; "Whatt p*r*ofett*is* you your grete almos-ded̄, & þe h*er*berie at
24 ye did̄?" And he said̄ þai p*r*ofett hym̄ no thyng vnto evurlastand̄ life, for he sayd̄ he did þai*m* nott be way of charite, bod rather for vayn̄ glorie. And sho askid̄ hym̄ mekull̄ mor̄, & he said̄ þ*at* he myght nott abyde & tarye w*ith* hur, for his maister þe devull̄
28 bade hym̄ w*ith*-oute þe dure. And he said̄, & þe levis of all̄ treis in þis werld̄ wer turnyd̄ into tonges, þai might nott all̄ tell̄ his paynys. And þan̄ his maist*er* callid̄ hym̄; and when̄ he wente all̄ þe castell̄ shuke w*ith*.

[1] Latin MSS. ad quod diabolus.
[2] Arund. MS. Balbaria. Harl. MS. Balwaria.

CCCI.

Elemosina que fit de re que, *et*-si in se non fuit rapta, tamen si de re [1] rapta ortu*m* h*a*bue*r*it, no*n* valet.

Cesarius tellis how som tyme þ*er* was a riche mañ, and vnd*er*-nethe þe colour of almos-dede, he made pure meñ a feste. So emang þai*m* þ*er* was one and he wold' not ete, nor a nod*er* þat satt by hym̃ þat wold' hafe etyñ, he wold' not latt hym̃, bod eu*er* as he putt meatt vnto his mowth, he tuke it fro hym̃. And þai att wer aboute hym̃ askid' hym̃ whi he wold' nott suffre þe mañ to eatt; and he ansswerd' & said'; "I will nott att he syñ; ffor þis almos is done of stoltherie." And þai said' he leyid', ffor he þ*a*t did' þe almos was a gude mañ. And he ansswerd' agayñ & said'; "Nay, I lee nott; ffor þis calfe þat is devidid' her in almos emang pure meñ, in þe v gen*er*acioñ fro hyne was of a cow þat he had stolleñ." And þai þat wer aboute had grete m*er*vall here-off.

Elemosine vsurario*rum* ecia*m* non su*nt* grate deo. Infr*a* de vsuris.

CCCII.

Elemosina in centuplu*m* redditur deo.

Iacobus de Vet*ri*aco tellis how at þ*er* was a bisshopp̃ þat made a *ser*moñ, & in his sermoñ he said' at þai þat delte þ*er* gudis to pure men sul' hafe þ*er*for a hondrethfolde rewar'. And þ*er* was a riche mañ at hard' hym̃, & all þe gudis att he had, he putt þai*m* vnto þe bisshopp̃, & he delte þai*m* vnto pure meñ for Goddis sake. So hym̃ happend' to dy, & his childre tuke a sute agayñ þis bisshop̃ & askid' þ*er* fadur gudis agayñ. And he was not in power to giff þai*m* agayñ. Not-wi*th*-stondyng he was a holie mañ, & had a com*m*andment be revelacioñ, and he and þai to-gedur sul' go vnto þ*er* fad*er* grafe; & so þai did', & tuke hym̃ vpp̃. & þai fand' in his hand' a quytans, wreteñ & selid' wi*th* his awñ seale, þ*a*t he not alonelie had reseyvid' agayñ all þe gudis at he

[1] MS. se.

had delyverd þe bisshopp̄, bod also þatt he had reseyvid a hondreth̄ tymys mor̄. And when̄ þis riche mans childer saw þis, þai lete hym̄ alone & sewid hym̄ no more.

4 Elemosina eciam in presenti redditur in centuplum. Infra de Hospitalit[*at*]e.

CCCIII.

Elemosinam recipientes ab vsurarijs puniuntur.

We rede in 'Legenda S*ancti* Fursij,' when̄ þe sawle of hym̄ was
8 passid oute of his bodye, ffendis accusid hym̄ befor̄ almighti God, and þai cuthe not fynd nothyng to accuse hym̄ off, bod at he had on̄ a tyme taken̄ a cape of ane vusurar, & þis sentans þai fand agayn̄ hym̄. And gude angels stude on̄ þe toder syde & pleyid
12 agayns þai*m*, and almighti [*God*] gaff eniugement þ*at* his sawle sulde go agayn̄ vnto his body & do penans þ*er*for. So w*ith* þis þ*er* was a fend wrothe, & in a tene he tuke þis vsurar saule & keste in his face. And so his saule come vnto his bodye; and eu*er* after
16 þ*er* was in his saule[1] a spott as it war byrnyd *with* þis vsurar saule. Yit not-w*it*h-stondyng þis holie man̄ had nott þis cape of þis vsurar[2] bod as almos-dede.

Elemosinarius p*er* p*r*eces paup*er*u*m* lib*er*atur a dam-
20 pnacione. Ex mirac*u*lis B*ea*te Vi*r*ginis vt infra Laurencij.

Eleuatur cor ho*min*is quando honoratur. Sup*r*a de Augurio.

CCCIV.

24 Ep*iscopu*s a demone citatur.

We rede in 'Libro de Dono Timoris,' how on̄ a tyme a bisshopp̄ happend to fall̄ seke, and a fend come & somond hym̄ to com̄ afor̄

[1] Saule, *for* face, Lat. MSS. app*a*ruit in facie. [2] MS. vsusar.

þe pope, & for to giff rekynyng of his adminystracion. So vppon
þe day at was assigned hym, hym thoght þat he was drawen vnto
iugement befor þe pope, and at þe devull suld article agayns hym
for to giff a rekenyng. And he cuthe not giff a due rekynyng; so 4
hym thoght hym was assignyd a day to take his full sentance on,
and her-for he wex passyng hevy, and callid all his howshold aforn
hym, & told þai*m* how it was. So a nod*er* day hym thoght at
a fend come & co*n*streynyd hym to com to his rakenyng befor þe 8
hye iuge of hevyn, and he vgged so w*ith* þe fend þat he cryed
hugelie, & said he wold nott go w*ith* hym; & he clekid a pyler in
his armys to hold hym by þat he suld nott take hym, and w*ith* þat
his head was plukkid off & he dyed. 12

Ep*iscopu*s de religione su*m*ptus, cibaria delicata vitare debet. Infra de Gula.

Ep*iscopu*s a demone temptatur. de Andrea sup*r*a.

Ep*iscopu*s bonus deuote moritur. Sup*r*a de Com- 16
munione.

CCCV.

Ep*iscopu*s a s*anct*is accusatur.

We rede in 'Libro de Dono Timoris,' how þ*er* was in þe cetie of
Turan a gude man; and he vsid of costom to com on þe night to 20
matyns vnto þe cathedrall-kurk þ*er*. So on a tyme hym happend
com tymelie, & he fand þe yatis opyn, & he saw a grete light in þe
kurk, & a iuge syttand in a trone. And hym þoght þ*er* come
Saynt Martyn & many o*þer* Saynt*tis* w*ith* hym, and accusid þe 24
archbisshopp of þe same kurk, & he was cityd & come. And
he was sett in a chayr in his pontificall aray, and he was grevuslie
accusid and wold giff none ansswer, to so muche þe iuge wex
wroth w*ith* hym, & smate þe chayre & hym bothe owr w*ith* 28
his fute. & w*ith* þat þe vision vanysshid away, & þis gude man
went vnto þe bisshoppis place, & spirrid how þe bisshop did;
& his meneya went in-to his chawm*er* & lukid, and fand hym
stark dead in his bed sodanly. 32

CCCVI.

Ep*iscop*alis status p*eric*ulosus est.

Cesarius tellis how on̄ a tyme þ*er* was a monk of Clariuall̄ þ*at* was chosyn̄ to be a bisshopp̄; and he forsoke to take it & wold̄ not agre þ*er*to, nowd*er* be com*m*andment of his abbott nor yitt of þe archbisshopp̄. So w*ith*-in a while after hym̄ happend̄ to dy, and on̄ þe night aft*er* he apperid̄ to a man̄ þat he luffid̄, a bruther of his, and he askid̄ hym̄ of þis inobediens, whether it noyed̄ hym̄ or nay. And he ansswerd̄ agayn̄ & said̄ nay, it noyed̄ him not; "ffor," he said̄, "si ep*iscop*atu*m* suscepissem, et*er*naliter dampnatus e*ss*em. And I had̄ taken̄ þe bisshopprike, I had bene dampnyd̄ for evur." And he ekid̄ to & sayd a full̄ ferdfull̄ wurd̄, & þat was þis, þat þe estate of þe kurk sulde happen̄ so, at it sul̄d̄ not be wurthi to be gou*er*nyd̄ bod w*ith* reprevable bisshoppis.

Ep*iscop*us habens iusticiam secularem diligent*er* debet au*er*tere quid balliuis suis p*re*cipiat. Infra de iudice.

CCCVII.

Ep*iscop*us debet esse sobrius.

Petrus Damyanus tellis how þ*er* was som̄ tyme a bisshopp̄, & he garte ordand̄ for hym̄ selfe a lawmpron̄; and when̄ he had said̄ mes, he garte giff þis lampron̄ vnto a pure man̄ for Goddis sake.

Evagacio cordis. Euagatur cor frequen*ter* in oracione. Sup*r*a Barnardi.

CCCVIII.

Eukaristia su*m*pta ab infideli a combustione eu*m* p*ro*texit.

We rede how on̄ a tyme þ*er* was a childe þatt was a Iew son̄; and he was fayr and gentyll̄, so þat cr*iste*n̄ men̄ childre luffid hym̄

passandlie wele, vnto so muche þat vppon̄ a tyme þai desyrid hym̄ to go into a kurk of our Ladye w*ith* þai*m*, and' þ*er* for to take þe sac*r*ament as þai did'; and he did so. And onone as he come home he tolde his fadur, & he was hetand ane oven̄, and he was so 4 wroth þ*er*-with̄ þat he tuke þis chylde, his awn̄ son̄, & keste hym̄ in þe hote ovyn̄. And þe childes moder saw how he had putt hym̄ in þe ovyn̄, & how þe low come oute at þe mouth̄ þ*er*-of; & sho wex evyn̄ wude and ran̄ oute att þe dure and' cryed as sho war 8 wude. And cristen̄ men̄ had grete m*er*vall̄ & ran̄ into þe Iewis howse, and w*ith*-drew þe fyre oute of þe oven̄ mouthe, and fand þe child' in þe ovyn̄, syttand' opon̄ þe hate colis, right as had syttyn̄ opon̄ fayr flowris; and hym̄ aylid' no rew sore. And þai tuke 12 hym̄ furth̄, & he told' þai*m* all̄ þe cace. And onone þai tuke þis Iew, his fadur, & threste hym̄ in-to þe oven̄; and onone þe fire had made a nend' on̄ hym̄, so þ*at* þai cuthe nowder fynd of hym̄ bone nor lith̄. And þan̄ þe childe told' þai*m* how þ*at* wom*m*an̄ [1] 16 þat was in þe kurk þ*er* he had etyn̄ bread' w*ith* his felous, syttand' in a chayr, þat had a little chylde syttand on̄ hur kne wappid' in a clothe, coverd' hym̄ w*ith* hur mantyll̄ þat þe fyre shuld' nott burn̄ hym̄. And so þis childe and his moder, and many other Iewis, 20 wer cr*is*tend enspeciall̄ for þis fayr m*er*acle of þe sacrament.

CCCIX.

Eukaristia p*ropt*er fidei robora*cion*em versa est in carnem.

Saynt Gregur tellis how þ*er* was a wom*m*an̄ at Rome, and sho 24 had grete devocion̄ to make offrand' vnto þe pope, and in esspeciall̄ opon̄ þe Sononday. So opon̄ a day sho come w*ith* other to be howsyld' of þe popis hand', and when̄ þe pope sulde howsell̄ hur, & said'; "Corpus D*omi*ni n*ost*ri, Iesu Cr*isti*, et c⁹," sho smylid'; 28 & he pursayvid itt, and w*ith*-drew þe sac*r*ament fro hur, & laid' it on̄ þe altar fro þe toder. And when̄ he had done, he callid' þis wom*m*an̄ on̄ syde, and askid' hur whatt þing was in hur harte þat

[1] MS. *repeats*, þat wom*m*an.

sho smylid̄ whe[*n*] he sulde hafe howseld̄ hur. And sho ansswerd̄ agayn̄ & sayd̄; "Sur, I vmthoght me þat þat porcion̄ of bread̄ was of þe same offrand þat I made w*ith* myne awn̄ handis; and when̄ I
4 hard̄ you call̄ itt a body, þan̄ I smylid̄." And evyn̄ furth̄-w*ith* þis holie man̄ hereof made a s*er*mon̄ vnto þe peple, & he & þai fell̄ in þ*er* p*r*ayers vnto almyghti God̄, & evyn̄ opynlie, at þai all̄ saw, þis porcion̄ turnyd̄ in-to a little fynger all̄ bludy. And when̄ þis
8 wom*ma*n̄ & all̄ þe peple saw þis, þai war passand̄ fayn̄ [1], & mekull̄ more stirrid̄ into deuocion̄ & confermyng of þe faithe þan̄ þai wer afor. *et* c⁹.

Eukaristia lib*er*at a purgatorio. Inf*r*a de p*ro*-
12 p*r*ietario.

Eukaristia sustentatur aliquis sine aliquo cibo. S*upr*a de cibo.

Eukaristia vbiq*ue* est adoranda. Infra de Milite.

CCCX.

16 Eukaristie loco n*u*lla alia hostia administrari debet.

We rede how þat when̄ Hugo de S*anc*to Victore, þat was ane excellent doctur and a devoute in religion̄, agayn̄ he sulde dye
20 laburd̄ gretelie in sekenes & no meate mott hold̄, he p*r*ayed̄ his brethir w*ith* a grete instans for to giff hym̄ þe sac*r*ament. And his brethir þoght þai wuld̄ somwhat slake his truble, and þai tuke a symple oste & broght hym̄ in-stead̄ of þe sac*r*ament. And he
24 co*n*seyvid̄ in his spiritt at þai did̄ wrong, & sayd̄; "God hafe m*er*cie of you, brether, whi wuld̄ ye hafe disseyvid̄ me? For þis is not my Lord̄ at ye hafe broght." And þai had grete m*er*vell̄ here-of, and went and fechid̄ þe sac*r*ament. And when̄ he saw þat
28 he myght not resayfe it, he held̄ vpp̄ his handis vnto hevyn̄ and p*r*ayed̄ on̄ þis man*er* of wyse; "Ascendat filius ad p*a*trem *et*

[1] MS. fayr.

sp*iritu*m s*anctu*m qui me fecit[1]." And in þies wurdis saying he swelte; and þe sacramente evyn̄ þ*er* emang þai*m* vanysshid̄ away.

Eukaristie loco falsus den*a*rius malo rustico ad- 4
ministratur. Infra de oblacione.

Eukaristie su*m*pcio ecia*m* obstinatu*m* de obstina-
c*io*ne *et* dolentem reuocat ad penitenciam.
Infra de obstinacione. 8

Eukaristia a religioso p*ro*p*r*ietario no*n* potest sumi.
Infra de p*rop*rietate.

CCCXI.

Eustacij Placidi.

We rede in þe Legend̄ of Saynt Eustace þat befor̄ was callid̄ 12
Placidus, how on̄ a tyme as he went on̄ huntyng att þe harte, emang all̄ o þ*er* he fand̄ a fayre harte, and hym̄ he pursewid̄ & folowd̄. So at þe laste þis harte turnyd̄ agayn̄ & lukid̄ on̄ hym̄, and he beheld̄ þis harte, and he saw betwix his hornys a cros and 16
þe ymage of our Lord̄ Ie*s*u, þat spakk vnto hym̄ be þe mouthe of þis harte, & tolde hym̄ & taght hym̄ þe faythe of þe kurk̄, & bad hym̄ teche þe same vnto his wyfe & his childer; and so he did, & þai trowid̄ þer-in. And þai war cr*ist*end̄ at Rome; and Placidus 20
was callid̄ Eustachius, and his wife was callid̄ Theospita, and his sons Agapitus and Theospitus. And opon̄ þe morn̄ our Lord̄ aperid̄ vnto hym̄ in þe same place & in þe same figur, and tolde hym̄ þat he sulde suffer mekull̄ þing bod he sulde giff hym̄ þe 24
v*er*tue of paciens. So w*ith*-in a little while after, dead̄ come and tuke all̄ his hows-meneya, and thevis come and robbid̄ hym̄ of all̄ his gudis, so þat hym̄ was lefte right noght, bod was almoste nakid̄. So on̄ a nyght he fled̄ away w*ith* his wife & his childer, 28
and went our att a ferie, and had nothyng to pay for his ferilay,

[1] Latin MSS. "Ascendat filius ad p*at*rem *et* spiritu*m* s*anctu*m, ad deum qui fecit illu*m*."

[&] þe maist*er* of þe shipp̄ tuke his wyfe from̄ hym̄ for his ferilay, mawgre his tethe, becauce sho was a fayr wom*ma*n̄. And he made grete sorow & went on̄ his wayis w*ith* his childer. So hym̄ 4 happend̄ to com̄ vnto a watur, and itt was so grete he myght nott bere þai*m* ou*er* bothe att onys. So he tuke þ*at* one on̄ hys bak & bare it our, & lefte þ*at* other behynd̄; and when̄ he come agayn̄ for þe toder, & was in þe myddeste of þe watir, þ*er* com̄e a lyon̄ 8 on̄ þe tone syde & tuke þ*at* one of his barnys, and a wulfe on̄ þe tod*er* syde & tuke þat o*þer*. And he, when̄ he was in þe myddeste of þe watir, saw þis, and mornyd̄ & made mykill̄ sorow, & luhid̄ þe hare of his head̄, and turnyd̄ agayn̄ & went on̄ his 12 wayis mornand̄. Not-w*ith*-stondyng, at he wyste not, hurde-men̄ & plew-men̄ rescowid̄ his childer fro þis lyon̄ & þis wulfe, & þai war bothe nurisschid̄ & broght vp in þe next town̄. So Eustace wiste nevur what he moght do, & he become a mans hird-man̄, & 16 kepid̄ his catell̄ xv yere; and almighti God kepid̄ his wyfe. Than̄ þe Emp*er*our of Rome happend to be oppressid̄ w*ith* enmys, and he vmthoght hym̄ of þe nobylnes of þis Eustas, and he sent ij knyghtis to seke hym̄ in eu*er*e place; so þai happend to com̄ by hym̄ þurgh 20 þe feld̄ þ*er* he walkid̄, and þai askid̄ hym̄ if he war oght wer of a pylgram̄ at hight Placidus, & his ij sonys & his wife: and he said̄ he saw þai*m* noght. Neu*er*-þe-les he knew þai*m*, and he had þai*m* home vnto his maist*er* howse; and as he s*er*vid̄ þaim, be 24 dyvers tokens þai kend̄ hym̄ wele, & þai tuke knowlege vnto hym̄ and kissid̄ hym̄, & spirrid̄ hym̄ of his wyfe & his childer; and he told̄ þai*m* at his wife was taken̄ from̄ hym̄, & how his childer war dead̄. So þai broght hym̄ vnto þe Emp*er*our, and he resayvid̄ hym̄ 28 w*ith* mekull̄ ioy and wurshup̄, & made hym̄ maist*er* of þe knyghtis as he was befor. And he fand̄ few knyght*is* þ*at* war able vnto þe were, and he garte gadur to-gedur yong men̄ þ*at* wer able vnto chyvalrie, emang þe whilk was his ij sons broght; and þai plesid̄ 32 hym̄ gretelie. So þurgh þe grace of God þai*m* happend̄ to hafe þe victorie of þ*er* enmys. And as God wold̄, þis ij yong men̄ war att hoste in þ*er* moder howse, and be knowlege þat ather of þai*m* told̄ other, how þai war takyn̄ fro wylde bestis, athir of þai*m* knew 36 other well̄ enogh; and þ*er* mod*er* þoght of þis in hur harte, bott

sho knew nothyng þ*er*off. So w*ith*-in a little while, whem̃ sho saw
þis maist*er* of þe knyght*is*, sho knew hym̃ wel̃ enogh̃ & he hur;
and sho askid̃ hym̃ of þ*er* childer, & he told̃ hur how þai war
devowrid̃ w*ith* wylde bestis. And þam̃ sho told̃ hym̃ how þies 4
ij yong men̄ had told̃ hur, and he was passand̃ fayn̄ & sent for þai*m*
& knew þai*m* wele enogh̃. And þai wer all̃ passand̃ fayn̄ to-gedur,
and̃ thankid̃ God̃. And afterward̃ þai wer all̃ m*ar*tyrd̃ sam*en*
for Goddis sake. 8

Exactor talliar*um* g*r*auit*er* punitur. Infra de gula.

CCCXII.

Exco*mmun*icacio. Exco*mm*unicatus[1] ab omnib*us* debet evitari.

Jacobus de Vet*ri*aco tellis how som tyme in þe bisshopprik 12
of Lincoln̄ þ*er* was a smyth̃, and he dispysyd̃ þe sentens of þe
kurk̃; and þai cursid̃ hym̃. So on̄ a day he satt at meatt w*ith*
o þ*er* folk̃, and þ*er* come in-to þe howse vnto þai*m* a swyne of
Saynt Antons. And he tuke bread & keste vnto it, & said̃; "Now 16
sal̃ itt appere whe þ*er* þis Anton̄ swyne wil̃ eatt of my bread̃
þat am̃ cursyd̃, or nay." And þe swyne smellid̃ þe bread̃ & wolde
not eate it. And þam̃ he bad one of his felous take þe same bread̃
& giff it; and so he did̃, & yitt it wold̃ not tuche it. And þe toder 20
þat satt aboute gaff it of þ*er* bread̃, and̃ onone þe swyne eate itt.

Exco*m*municatus[2] qua*n*tecum*que* auc*torit*atis eccle-
*s*iam int*r*are no*n* debet. Sup*r*a de adult*er*io.

CCCXIII.

Exco*mmun*icacio lata in viuu*m* *eciam* post mortem 24
durat.

We rede in þe 'Legend̃ of Saynt Be*n*edicte' how on̄ a tyme þ*er* was
ij wurthie nonnys in a monast*er*ie, and oft sithes, w*ith* þ*er* vnthrifti

[1] MS. Exco*mm*inicatus. [2] MS. Exco*m*minicatus.

language, hym̃ at had̃ rewle of þai*m* þai p*r*ovoked̃ & stirrid̃ to be angrie and wrothe. And þis holie man̄ purseyvyd̃ þis, & gaff þai*m* a charge & said̃; "Amend̃, & correcte your tongis, or els
4 here I curse you." And þai wold̃ not amend̃ þai*m*; & wi*th*-in a little while after þai dyed̃, & was berid̃ in þe kurk̃. And þ*er* was ane vsage, þat eu*er*e day afor̃ mes, a deken̄ stude vp̄ & said̃; "He þat is curste, go his ways!" So þ*er* was a noryss of þairs þ*a*t
8 eu*er*-ilk day offerd̃ for þai*m*, & sho saw þai*m* rise oute of þ*er* gravis & go oute of þe kurk̃. And sho went & told̃ Saynt Benett; he tuke ane offrand̃ hym̃ selfe and gaff vnto þ*er* nuress; "Goo & offyr for þai*m* þis offrand̃, and fro hyne furth̃ þai sall̃ not be cursid̃."
12 And so sho did̃; and when̄ þe dekyn̄ cryed̃ as he was wunte to done, þai war neu*er* after sene go furth̃ of þe kurk̃.

Excom*m*unicacio non debet cito p*r*oferri. Sup*r*a de absolucione.

CCCXIV.

16 Executoris n*e*cligencia qu*and*oq*ue* testatorem retinet in purgatorio.

Turpin*us* the Archebisshopp̄ tellis how som̃ tyme in þe felowshipp̄ of greatt Charles, þ*er* was a knyght þat happend̃ seke, & he
20 made his testament and̃ com*m*awndid̃ a cussyn̄ of his to take his hors, and he dyed̃, and sell̃ itt, & giff the pryce þ*er*-off vnto pure men̄ & clerkis, to p*r*ay for hym̃. And when̄ he was dead̃ he sellid̃ a nod*er* hors & spendid̃ þe price þ*er*-of for hym̃ in meate
24 & drynk̃. And wi*th*-in xxx^ti^ dayes after, þis dead man̄ apperid̃ vnto hym̃ and sayd̃; "Be-cauce I gaff my gudis for the to deale for my sawle, & þ*o*u did not as I bad þe, þ*o*u sall̃ vnd*er*stand̃ þat all̃ my synnys er forgiffen̄ me; bod becauce þ*o*u hase wi*th*-holden̄
28 myne almos þis xxx^ti^ dayes, & lattyn̄ me be in purgatorie, þ*er*for̃ I latt þe wett, þat to-morn̄ sall̃ I be taken̄ into paradice, & þ*o*u sal be putt in hell̃." And þe same day as he rade wi*th* his felows, & told̃ þai*m* all̃ þis cace, sodanly þ*er* began̄ a cry in þe ayre, as it

had bene of lyons, wulvis & beris; and sodanlie he was takeñ vpp̃ *with* fendis, & putt *þer* he was ordand̃ to be. And his felows went & soght hym̃; and his body was foñ dead̃ oppoñ a hy hill & revyñ in sonder, iiij day iorney from̃ þe place *þer* he was takeñ. 4

CCCXV.

Exemplu*m* bonu*m* plus monet q*u*am p*r*edicacio subtilis.

Saynt Bede tellis in 'Gestis Anglor*um*' how, wheñ Englond̃ was oute of þe belefe, þe pope sente in-to it to p*r*eche a bisshop̃ þat 8 was a passyng sutell clerk, & a well-letterd̃; and he vsid̃ so mekull soteltie & strange saying in his s*er*mons, þ*a*t his p*r*echyng owder litle p*r*ofettid̃ or noght. And þañ *þer* was sent a no*der* þat was les of co*n*nyng of li*te*ratur þañ he was, & he vsid̃ talis & gude exsample 12 in his s*er*moñ; and he w*ith*[1]-in a while[2] conu*er*tyd̃[3] nere-hand all Englond̃.

Exemplo vni*us* debet alius edoceri. Infra de Iudice.
Exemplu*m* bonu*m* aliqu*ando* conu*er*tit pecc*at*orem. 16
Sup*r*a de Abb*a*te.
Exemplu*m* malu*m* multis nocet. Infra de monacho.

CCCXVI.

Exemplu*m* a meliori est sumendu*m*.

We rede in 'Vitis P*atru*m' how oñ a tyme *þer* was two, þat was 20 to say, a mañ, & a wom*m*añ his wyfe. And þe mañ was a holie mañ, bod he was infortunatt in werdlie[4] thyngis, to so mekull þat oñ þe day at he was berid̃ oñ, *þer* fell suche a wete and a rayñ, þat ij dayes aft*er* þai mott nott berie hym̃. And his wife was ane 24 ill liffer, bod scho was fortunatt; and wheñ þai war bothe dead, a doght*er* at þai had begañ to vmthynk hur whedur of *þer* lyvis sho wolde folow. So aft*er*-ward̃ hur happend to be in a trans,

[1] MS. *repeats*, w*ith*.
[2] MS. *has*, he, *again here*.
[3] MS. con*er*u*er*tyd.
[4] MS. werlrdlie.

& hur thoght sho saw a fayr place & a merie; and þ*er* hur þoght sho saw hur fadur, and sho hawsid hym̃ and kyssyd hym̃, & besoght hym̃ at sho mott abyde þ*er* still w*ith* hym̃. & he said nay, sho
4 mott nott; bott and sho led hur lyfe as he did, he said sho suld com̃ thedur. And onone sho was removid fro thens, & had vnto a noder place. And þ*er* sho lukyd behynd hur, & sho saw hur moder in ane horrible turment. And sho made sorow, & cryed on̄ hur
8 doght*er* & said; "Doght*er*! Se what I suffer for myne vnclene lyfe!" And w*ith* þatt sho come agayn̄ vnto hur selfe, & thankid God of þat att sho had sene. And scho confermyd to folow þe lyfe of hur fadur, and so sho did, and afterward sho was a holie
12 wom*m*an̄.

CCCXVII.

Facundia necessaria est clerico.

Valerius tellis how þat when̄ Demostenes moght not easylie bryng furth c*er*tayn̄ l*ett*res, he laburd so agayn̄ a vice & ane
16 impediment in his mouthe, þat no man̄ myght speke fayrer þat at he wold speke þan̄ he did[1]. So on̄ a tyme hym̃ happend go vnto þe se-side, & þ*er* he harde grete noyse & dusshyng of þe wawis to-gedur; and he gaff grete hede þ*er*-to. And evur when̄ his[2]
20 mowthe was full of sentance & reson̄, he wolde speke mekull, & be long in spekyng; and when̄ it was tome, þan̄ it was redie & as it had bene lowse.

Fallacia mulieris. Infra de muliere.
24 Falsitas testiu*m* nocet. Infra de testimonio.
Falsum iurans punitur. Inf*r*a de iuramento.

CCCXVIII.

Falsu*m* impositu*m* debet denudari.

We rede in 'Legenda S*anct*oru*m* P*r*othi *et* Iacincti,' how
28 Eugenia, þat was Philip̄ doght*er* þat was governer of Alexandria,

[1] The latter part of this tale differs from the Lat. MSS., which give the well-known version. [2] MS. he.

wold̃ not be wed̃ vnto a wurthi maṅ þat wold̃ hafe had hur whe̅n sho was xv yere olde. And sho fled away and gatt hur mans clothyng, & fenyd at sho sulde be a maṅ, & went vnto ane abbay & made hyr [1] a maṅ of religio̅n; and sho callid̃ hur selfe Eugenius. And whe̅n þ*er* principall̃ was dead, sho was made principall̃. So þ*er* was in Alexandria a wurthi wom*m*aṅ, a wedow, þat was passand̃ riche, and sho trustid̃ at he had bene a maṅ, & fell̃ in ane amorositie vnto hym̃, vnto so mekull̃ at sho fenyd hur seke & sent for hym̃, and said̃ sho wold̃ speke w*ith* hym̃. And whe̅n he was befor̃ hur bed̃, & none was þ*er* bod þai*m* two, sho wold̃ hafe halsyd̃ & kyssyd̃ þis Eugenius, & told̃ hym̃ þe matir, and desyrid̃ hym̃ to hafe at do w*ith* hur. And he vgged̃ þ*er*-w*ith*, and wold̃ not consent vnto hur, bod reprovid̃ hur & blamyd̃ hur for hur desyre. And̃ þaṅ sho was ferd̃ at he sul̃d̃ discure hur, and sho begaṅ to cry, and̃ said̃ at þis Eugenius wolde hafe ravisshid̃ hur. And all̃ hur howsemeneya come and hard̃, and went & tolde þis Philipp̃, & bare witnes þ*er*off. And þis wom*m*aṅ accusid̃ hi̅m̃ als-so, als strongli as sho cuthe. And þaṅ þis Eugeni*us* was broght befor̃ þis Philipp̃ to giff ane ansswer, & he suffyrd̃ mekull̃ truble. And so at þe last, whe̅n he saw it wold̃ no bettyr be, he begaṅ to speke & said̃; "Now it is tyme to speke, ffor it is not right at a lichur putt a fals cryme vnto þe s*er*vand̃ of almiȝtty God; and þ*er*for̃, to declar̃ þe treuth̃, I sall̃ shew my selfe whatt I a̅m̃." And w*ith* þ*at* þis Eugeni*us* w*ith* a knyfe cutt dow̅n̅ all̃ hur cote, & shewid̃ at sho was a wom*m*aṅ, & sayd̃ vnto þis Philipp̃; "Forsuthe þ*ou* erte my fadur, and þi wyfe Elendia is my moder, and I a̅m̃ Eugenia your dogh*ter*." And whe̅n hur fadur & hur mod*er* hard þis, þai tuke hur in armys & kissid̃ hur. And þai & all̃ þ*er* howsold̃ become crestend̃, þat war haythe̅n̅ befor̃ and vncristend̃.

Falsitas punitur. Infra de honore.
Fama necligi no*n* debet. Sup*r*a de falso.
Fama aliqua*n*do p*er*ditur sine culpa. Inf*r*a de Infamac*i*o*n*e.

[1] MS. hym̃.

CCCXIX.

Fames multa mala cogit fac*er*e.

We rede in þe 'Cronicles' þat whem̃ Titus had vmsegid̃ Jer*usal*em ij yere, þ*er* was such̃ a honger in þe cetie þat þe fathir
4 fro þe som̃, & þe som̃ fro þe fadir, and þe husband̃ fro hys wife, and þe wife fro hur husband̃, not alonelie tuke meate oute of þ*er* handis, bod also þai wold̃ refe it furth̃ of þ*er* mowthis. And whem̃ þ*er* meate faylid̃ þai*m*, þai dyed̃ so thik for hungre þat þai mot not
8 suffre þ*er* caryons lygg w*ith*-in þe cetie for stynke, bod þai keste þai*m* ou*er* þe wallis. And þam̃ Titus saw how þe dykis was fyllid̃ w*ith* carioñ, & at þe contre begam̃ to be corrupte w*ith* savur of þai*m*, þam̃ he made his p*r*ayers & said̃; "Lord̃! þou seis I do
12 nott þis, þai do itt þ*er* selfe." & þai had so mekull̃ honger emang þai*m* att þai eete þ*er* shone & all̃ þing þat was made of leddur. So þ*er* was emang þai*m* a riche huswiffe, and a wurthie, and all̃ hur gudis was takem̃ fro hur, & no thyng lefte hur þat sho might eate.
16 And sho had no child̃ bod one; & þat sho slew, & sethid̃ þe tone halfe þ*er*of. And onone as þe lurdans in þe cetie felid̃ savur of sodym̃ flessh̃, þai ram̃ in-to þe howse & askid̃ hur parte; & sho tuke þe toder p*ar*te & shewid̃ þai*m* & told̃ þai*m* how sho had done
20 w*ith* hur awn̄ barn̄. And þai vggid̃ þer-w*ith*, & went þ*er* ways. And so in þe secund̃ yere Ier*usal*em was yoldem̃ vpp̄, and xxx Iewis war sold̃ for one penye becauce þai solde Criste for xxx^{d}. And, as Iosephus tellis, lxxxxvij thowsand̃ war solde, and̃ xi C. Mł. was
24 slaym̃ & p*er*isshid̃ for hu*n*gre.

Fames t*er*renor*um* est insaciabilis. Infra de sacietate.
Fame temptantur ieiunantes. Sup*r*a de abstinencia.

CCCXX.

Familiaritas[1] ecia*m* m*at*ris ad p*rop*rium filiu*m* nimis expressa est p*er*iculosa.

28

We rede in þe 'M*er*acles of Our̃ Ladie, Saynt Marie' how som tyme in Rome þ*er* was a wurthie wom*m*am̃, and scho had w*ith* hur

[1] MS. Familieritas.

husbandꝫ a soñ, andꝫ þatt sho broght vpꝑ passandꝫ tendurlie, &
luffidꝫ it so wele þat, whenꝫ he was a grete yong sprynholdꝫ, sho woldꝫ
kys hym & halsse hym & lat hym lig w*ith* hur as he hadꝫ bene
a barnꝫ. So onꝫ a tyme whenꝫ hur husbandꝫ was gone of pilg*r*amege 4
in-to a fer landꝫ, as hur soñ lay by hur he had at do w*ith* hur, and
belife sho was w*ith* childe; & þanꝫ sho wex passandꝫ hevy, & had
grete sorow in hur harte, and sho feltꝫ to hur p*r*ayers as sho was
wunte to do, & besoght God & our dere Ladie to helpe hur. So at 8
þe laste sho traveldꝫ; & whenꝫ þe barnꝫ was vnnethis bornꝫ, sho slew
it & ekidꝫ synꝫ vppon synꝫ, & keste it in-to a sege. And þanꝫ þe
fende had despite herꝫ-att, and þoght for to gar hur be destroyedꝫ,
& made hym in habett like a clerk, and come aforꝫ þe iugges & þe 12
menꝫ of law, and desyridꝫ þai*m* to here hym, & he sulde teltꝫ þai*m*
a huge m*er*vayle for any manꝫ to here, & a passandꝫ cruelꝫ dede:
"ffor such a wom*m*anꝫ, at ye trow is a passandꝫ halie wom*m*anꝫ,
is a passandꝫ wikkid wom*m*anꝫ, & a crewelꝫ, & fultꝫ of synꝫ. For 16
sho conseyvidꝫ a childe of hur awnꝫ soñ, & yit also whenꝫ it was
bornꝫ, sho slew it & keste it into a sege." And þai had grete
m*er*veltꝫ here-of, & saidꝫ þai trowidꝫ it was not so. And he bad
feche hur & examynꝫ hur; "& in þe mene while make a fire, and if 20
sho grawnt or be co*n*victe þ*er*-in, latt kaste hur whik in þe fire
& burnꝫ hur." And if sho wer nott, he badꝫ þai*m* take and burnꝫ
hym. And sho was fechidꝫ and broght beforꝫ þe iuggies & þe menꝫ
of law; and þanꝫ þe iuge saydꝫ vnto hur; "Wom*m*anꝫ, we hafe herꝫ 24
a new p*r*ophett in Rome, & he, þuff attꝫ vs for-thynk it gretelie,
hase accusidꝫ þe in grete trispasis. And þ*er*forꝫ þ*o*u muste owder
knowlege þi trispas, or els þ*o*u must excuse þe þ*er*off." And þanꝫ
sho askidꝫ of þe law a respecte, & had it grawntidꝫ. & scho went 28
home & made grete sorow for hur trispas, andꝫ went vnto a preste,
& w*ith* hartlie contr*i*cionꝫ sho shrafe hur & toldꝫ hym attꝫ how sho
had done. And he saw þ*at* scho wepidꝫ & made grete sorow,
& co*m*furthidꝫ hur, and enioynydꝫ hur in penans to say bod one 32
pat*er* nos*ter*. And he bad hur at sho sulde p*r*ay h*ar*telie vnto ourꝫ
dere Ladie to helpe hur. And so sho didꝫ, w*ith* grete deuocionꝫ.
And so vpponꝫ þ*er* courte-day, sho was sent aft*er* agaynꝫ; & sho come [1]

[1] *After* come, n, *erased.*

onone w*ith* all hur houshold, & hur frendis w*ith* hur. And sho was sett in myddeste þe courte, at all men might se hur; and þan þe Iustis chargid all to be pease, & said vnto þis clerk at
4 accusid hur; "Loo! her is sho at þou hase accusid. Say now vnto hur & þou hase oght at say." And þis fend beheld þis wom*man*, & had grete m*er*vayll off hur, what sho sulde be. & þan he said; "This is not þ*at*t synner nor þ*at* man-queller þat
8 I accusid; ffor þis is a holie wom*man*, and Marie, þe moder of Criste, stondith by hur & kepis hur." And þan all þ*at* evur was aboute had grete m*er*vayle, & lifted vpp þ*er* handis & saynyd þai*m*. And þe fend myght not suffre þis & vanysshid away w*ith*
12 a grete reke and a stynkkand; and þus þis wom*man* was delyverd. *et* c^o^.

CCCXXI.

Familiaritas mulieris eciam s*anct*is nocet.

We rede in 'Legenda S*ancti* Remigij' how þ*er* was one þat hight
16 Geneland*us*, & he was a wurthi man, & wed Saynt Re[*mi*]gius[1] sister dogh*ter* vnto his wife. And so be concell of þis gude holie man þai dep*ar*tid[2]; and þis Genelandus was made bisshopp of Lugdun, and he was a gude clerk & a wurthi p*re*chur. And his
20 wife wold oft sithis com vnto hym becauce of instruccion, & to here hym p*re*che. And so att þe laste, be temptacion sho conseyvid, & was w*ith* child w*ith* hym; and when þis child was born, þis bisshopp, þe fadur þ*er*off, garte call it Latro, becauce it was
24 getten be stoltherie. Not-w*ith*-stondyng, becauce of suspicion, he suffred his wife com to hym agayn as sho did befor; and belife scho was w*ith* childe agayn. And when þe childe was born, þe fadur garte call it Vulpiculus. So at þe laste hym repentid, and
28 went vnto Remigius, and shrafe hym to hym & knowlegid his syn. And he closid hym vp in a cell vij yere, & in þe mene while he gou*er*ned his bisshopprik. And at þe vij yere end, ane angell aperid vnto þis Genelandus[3], & told hym at his syn was forgyffyn

[1] MS. Saynt Regius.
[2] Lat. MSS. Et se religionis causa mutuo absoluissent.
[3] MS. Gelelandus.

hym̃, and bad hym̃ go furth̃, & opynd' þe dure and savid' þe seale hale at Saynt Remigius sett on̄ itt. And þan̄ þis Genelandus layd' hym̃ down̄ in þe dure opon̄ þe erth̃ in liknes of a cros, & said' vnto þe aungell; "And my Lord, almighti God Hym̃ selfe, com̃ vnto me 4 I will not away bod if my maist*er* Remigius at sparrid' me here com̃ & take me furth̃." And þan̄, be com*m*andment of þe angell, þis Remigius come vnto hym̃ & tuke hym̃ oute, & had hym̃ vnto Lugdon̄ & restorid' agayn̄ vnto his bisschopprik. And he was 8 a halie man̄ all his life-dayes after; and when̄ he dyed', þis Latro his elder son̄ was made bisshopp̄ aft*er* hym̃.

Familiaritas[1] ecia*m* mulieris sapientib*us* est p*er*icu-
losa. Inf*r*a de m*u*liere. 12

CCCXXII.

Fatuitas. Fatuitate*m* causa humilitatis s*anc*ti similant aliqu*ando*.

Heraclides tellis how som̃ tyme þ*er* was in a monast*er*ie of nonnys a maydyn̄, and for Godd*is* luff sho made hur selfe evyn̄ as 16 a fule, & meke & buxhom̃ to eu*er*-ilk bodis com*m*andment; & sho made hur selfe so vile, & so grete ane vnd*er*lowte, þat ilkone vggid' w*ith* hur, to so mykell þat þai wold' not eate w*ith*[2] hur, bod ilkone strake hur & skornyd' hur: & evur sho tuke it in plesans. So sho 20 passid' neu*er* þe kichyn̄, bod bade þ*er*, & wasshid' dysshis & skowrid' pottys, and did' all man*er* of fowle labur. And sho satt neu*er* at meatt, bod held' hur selfe content w*ith* crombys & crustis þat war lefte at þe burd'; & þ*er*-w*ith* sho liffid', and sho war' nevur 24 shone nor hose, & sho had nothyng on̄ hur head' bod revyn̄ clothis, & raggid'. And sho was s*er*uyciable to eu*er*ilk creatur, and wold' do no bodye wrong, and what at evur was done vnto hur, þ*er* was none at hard' hur gruche þ*er*-w*ith*. So emang all þies, be þe com- 28 *m*awndment of ane aungell, Saynt Patryk, at was a holie man̄ & liffid' in wildrenes, come vnto þis same monast*er*ie, and callid' befor' hym̃ all þe nonnys & all þe susters of þe place, at he might

[1] MS. Familieritas. [2] MS. *repeats*, w*ith*.

se þai*m*, and sho come not: & þan̄ he said̄; "Ye er not all̄ here." And þai said̄; "Yis, fadur, we er all̄ here, outtakyn̄ one þ*at* is bod a fule." And he bad þai*m* call̄ hur; and als sone as he saw
4 hur he knew in his spiritt þat sho was mor̄ halie þan̄ he. And he fell̄ down̄ on̄ his kneis befor̄ hur & said̄; "Sp*irit*uall̄ moder! giff me þi blissyng!" And sho fell̄ down̄ on̄ kneis before hym̄ & said̄; "Nay, fathur, rathur þou sulde blis me." And w*ith* þ*at* þe susters
8 of þe howse had grete wonder, & said̄ vnto hym̄; "Fathir, suffer not þis eniorie, for sho is bod a fulle." And he said̄; "Nay, sho is wise, & ye er bod fules; ffor sho is bettyr þan̄ owder ye or I." And þan̄ all̄ þe susters fell̄ on̄ þ*er* kneis befor hur, & askyd̄ hur
12 forgifnes of wrangis & iniuries þat þai[1] had done vnto hir, ffor̄[2] scho forgiffes þai*m* ilkone w*ith* all̄ hur harte.

Feruor fidei laudabilis est. Infra de Martirio.

CCCXXIII.

Festinacio, licet aliqu*ando* nimia, tame*n* est bona[3].

16 Jacobus de Vet*ri*aco tellis how som̄ tyme þ*er* was a man̄ þat had a guse, & sho warpyd eu*er*-ilk day ane egg. And on a tyme he vmthoght þat he wold̄ hafe all̄ þies eggis at ons, & he slew his guse & oppend̄ hur, and he fand̄ bod one egg in hur. And
20 so for grete haste þat he had of þat at was for to com̄, he loste all̄. *et* c⁹.

CCCXXIV.

Festinacio nimia ho*min*em retardat.

The same Jacobus tellis how, on̄ a tyme in France, þ*er* was
24 a grete meneya of men̄ rydand̄ in a carte. And agayn̄ evyn̄ þai ou*er*tuke Saynt Martyn̄ rydand vppon̄ ane ass, & þai askyd̄ hym̄ if þai myght com̄ w*ith* day vnto P*ar*iss. And he said̄; ya, & þai drafe bod playnlie & softelie. And þai gaff no hede vnto his

[1] MS. þai þa.
[2] The MS. *has a contraction sign above* ffor̄.
[3] Lat. MSS. Festinacio nimia non est bona.

wurde, & drafe faste, & garte þ*er* carte ryn̄ als faste as þe hors mot preke. So þai*m* happend̄ breke þ*er* whele; & Saynt Martyn̄ went bod softelie & he come to P*a*riss*h* at a gude how*r*, lang befo*r* evyn̄, whar þai lefte behynd̄ w*ith* þ*er* hastynes. 4

CCCXXV.

Fides trinitatis confirmatur p*er* mirac*u*lu*m*.

We rede how, on̄ a tyme, in þe Cetie of Nazarenc*is*[1], when̄ þe bisshopp̄ was at mes, he was war of iij clere droppis, all̄ elike mekill̄[2], dropp̄ opon̄ þe altar̄; & þai flewid̄ to-gedur & turnyd̄ 8 into a p*re*cious stone. And he garte take þis stone & sett itt in myddeste of a cros of gold̄ emang many other p*re*cious stonys; and onone as it was sett in, all̄ þe other p*re*cious stonys fell̄ oute. *et* c^{9}. 12

Fides corroborat*ur* p*er* eukaristia*m* p*ro*tegentem a co*m*bustione. Sup*r*a de Eukaristia.

Fides roboratur p*er* corporale sanguinolentu*m*. Sup*r*a de corporali. 16

Fides roboratur p*er* crucifixu*m* sang*u*inolentu*m*. Sup*r*a de c*r*ucifixo.

Fides roboratur p*er* eukaristia*m* in carne v*er*sam. S*upr*a de Eukaristia. 20

Fides fracta displicet Deo. Infra Iacobi.

Fides contra natura*m* aliquando subuenit. S*upr*a de Ap*osto*lis *et* August*ino*.

Fidelis est canis d*omi*no suo. Sup*r*a de dileccione. 24

CCCXXVI.

Fidelitatem racione inuidie multi deseru*n*t.

Justinus tellis in 'Gestis Alexandri' how at Alexander had a hy naturall̄ witt aboue all̄ other men̄, vnto so muche þat his

[1] Lat. MSS. in urbe Nasatens*e*.
[2] Latin MSS. vid*it* tres guttas clarissimas, equal*es* magnitud*in*is.

knyghtis had such a faith in hym̄, at als lang as he was present þai trustid̄ þat, & þai had bene vnarmyd̄, yit þer enmys sulde nott hafe ouer-commen̄ þaim, & at what peple at þai sulde feght with, 4 þai trustid̄ to our-com̄ þaim, & what cetie at þai vmsegid̄, þai trustid̄ to gett & wyn̄ itt. For þer was neuer enmy þat he faght with bod he ouer-come hym̄, nor neuer cetie þat he segid̄ bod he wan̄ it, nor neuer peple nor nacion̄ att he rase agayn̄ bod̄ 8 he had̄ þe ouer-hand̄ of þaim. And neuer-þe-les, at þe laste end̄, he was ouer-commen̄, & not in bateli be feghtyng with his enmys, bod [1] with gyle & dessayte of ane of his awn̄ knyghtis þat poysond̄ hym̄ with a drynk.

CCCXXVII.

12 Fidelis seruus corpus suum pro domino suo exponit.

Valerius tellis how som tyme þer was a man̄ þat hight Papulion̄ [2], and be chance be þe peple he was condempnyd vnto dead̄. And þer was knyghtis sent be þe law to punyssh hym̄ after þe decre. 16 And he had in his howse a servand̄ þat luffid̄ hym̄ hugelie wele, and when̄ he wiste at þies knyghtys war commen̄ to sla his maister, he did on̄ his maister clothyng, & putt on̄ his ryng on hys fynger, & put oute his maister at a postern̄, & went in-to his 20 maister chawmer hym̄ selfe. And onone þies knyghtis come & fand hym̄ in þe chawmer, and þai went he had bene Papulion̄ hym̄ selfe, & slew hym̄ in-stede of his maister. *et c⁹.*

Fidelis amicus omnia sua exponit pro Amico. Supra 24 de Amicicia.

CCCXXVIII.

Fideiussor pro alio nullus fieri debet de facili.

We rede in 'Vitis Patrum' how som tyme þer was ane holie hermet, & on̄ a tyme hym̄ happend to be herberd̄ at a mason̄

[1] Lat. MSS. *sed* insidiis suorum et fraude civili.
[2] Lat. MSS. Papinion.

howse. And be *þer* com*m*onyng sam*en* at evyn̄, þis hermet fande wele þat þis mason̄ despendid̄ his adlyng, one p*ar*te in suche thyng as hym̄ nedyd̄, & a noder p*ar*te in almos-dede, and þe thrid̄ p*ar*te in h*er*beryng of pure folk̄. And here-for̄ þis h*er*mett, when̄ he 4 come at home at his cell̄, made his p*r*ayer vnto God̄, and besoght Hym̄ at He wold̄ multiplie þis mason̄ gudis, becauce he spendid̄ þai*m* so wele. And þan̄ it was ansswerd̄ hym̄ in a vision̄, þat it wold̄ not be expedient vnto hym̄ þat he had mor̄ gude þan̄ 8 he had. And þe h*er*mett said̄ yis, & said̄ at he wold̄ becom̄ his borgh̄. And vppon̄ þat it was grawntid̄ hym̄, vnto so mekull̄ þat vpon̄ þe morn̄, as þis mason̄ was brekand̄ ane old̄ wall̄, he fand̄ a grete som̄ of golde stoppyd̄ in a hole. And he tuke it, & gaff 12 our̄ his crafte, and went to cowrte in-to þe emp*er*our howshold̄. And belife he was so grete w*ith* þe Emp*er*our at he was made a baillay; & þan̄ he was a grete oppresser of pure men̄. So it happend̄ þis h*er*mett in a vision̄ was taken̄ & led vnto þe dome; 16 and *þer* he saw aungels compleyn̄ of þis mason̄. And it was ansswerd̄ þai*m* þat his borgh̄ suld̄ ansswer for hym̄; and þis h*er*mett was passand̄ ferd̄, and besoght our Ladie, Saynt Marie, to helpe hym̄. And scho gat grant at þis h*er*met sulde be sent 20 vnto hym̄ to make hym̄ to amend̄ hym̄. And when̄ he come at hym̄ & told̄ hym̄ here-of, he sett lityll̄ *þer*-by, & wold̄ not amend hym̄, nor speke a wurd̄ vnto þis h*er*mett, bod w*ith* his staff he bett þis h*er*mett all̄ to clowtis. And þis h*er*mett was sorowfull̄ 24 & went home agayn̄ vnto his cell̄. And on̄ þe night after, he was ravisshid̄ agayn̄ vnto þe dome, and accusid̄ as he was befor̄, bod our Ladie, Saynt Marie, helpid̄ hym̄ wele. And w*ith*-in a little while after þis Emp*er*our dyed̄, & a noder was made in his steade, 28 þat wold̄ hafe tane þis mason̄ & punysshid̄ hym̄ for his mys-gou*er*nans. And he fled, & all̄ his gude was loste, vnto so mekle he was fayn̄ to turn̄ agayn̄ vnto his crafte, & do as he was wunte to do; & þan̄ he felid̄ at he had displesid̄ God̄, & amendid̄ hym̄ & 32 devydid̄ his adlyng in-to werkis of charitie as he did befor̄. *et* c⁹.

Filij par*um* curant de a*nim*ab*us* parentu*m* post mortem. Infra de morte.

Filij no*n* su*n*t maledicendi a parentib*us*. Inf*r*a de honore.

Filij p*ropte*r deu*m* derelinq[*u*]unt parentes. Infra de visitacione.

CCCXXIX.

Filia diligent*er* debet custodiri.

Seutonius Ph*ilosoph*us tellis how þat Augustus Cesar garte ordand' so for a doght*er* & a sister doght*er* þat he had, þat he mott wunte þai*m* & make þai*m* p*er*fite in wirkyng of wull; and he forbad þai*m* to speke any thyng bod opynlie, and dischargid' þai*m* þe co*m*pany & spekyng w*ith* of any strangiers. So it happend' a wurthi man Licrinius, for to com to þe Emp*er*our doght*er* & halsid' hur, & sho wolde speke no wurd' agayn. So aft*er*ward' it wald' tolde þe Emp*er*our, and he wrote vnto hym & said' at he had done hym a litle sober trispas, for als mikell as he come to haylse his doght*er* cont*r*ary vnto his com*m*andment.

Finem malu*m* qu*ando*qu*e* habent mali. Infra de sa*lut*are.

Fletus malus v*el* multiplex. Infra de lacrima.

Fornicacio. Fornicaria mulier infamat aliqu*ando* innocentes. Sup*r*a de accusacione. Et infra de infamia.

Fornicacionem com*m*ittu*n*t aliqui incaute se custodientes. Sup*r*a de Confidencia.

Fortitudo semp*er* est laudabil*is* in vtentib*us*[1] ea. Inf*r*a de milite.

Fortitudo animi. Infra de morte.

Forcior aliqu*ando* est vnus q*u*am plures. Sup*r*a de com*m*estione.

[1] Arund. MS. bene ute*n*tibus ea.

CCCXXX.

Fortes nimis sunt canes vt in alio lat*ere*.

Solinus tellis þat þ*er* er bred in Albanye hondis þat & þai be set at any maner of beste, þai will kill it & halde still what at evur þai*m* happynd to mete. So when kyng Alexander went into Ynde, 4 þe kyng of Albany sent hym ij of þies hundes, and þe tane of þai*m* wolde nowder luke on swyne nor on bere, and he wald eate no meat, in his kenell þ*er* he lay. And kyng Alexand*er* garte lowse hym & lete hym go. And þe toder, evur when he was 8 com*m*andid be þai*m* at folowid hym, he wold sla lyons or any other wylde beste. So þai lete hym se ane olyfante, and he chasid so þat he was werie; and at þe laste he pullid hym down & killid hym. 12

Fortuna est variabilis[1]. Infra de gl*o*riac*ione* *et* ordinacione.

CCCXXXI.

Francisci. De S*ancto* Francisco.

We rede how som tyme þ*er* was a wom*m*an þat had a grete 16 deuocion vnto Saynt Frawncis; so hur happend to dye, and þe p*re*stis come & sang hur a dirige. So sodanlie sho spak vnto one of þe prestis at stude abowte hur, & said; "Fadur, I wulde be shrevyn; I was dead & com*m*aundid vnto a grevus p*re*son 20 for a syn þat I was neu*er* shrevyn of, þat I sall now confess me off to the. Bod Saynt Frawncis p*r*ayed for me, at my saule mott com agayn vnto my bodye & confes þat syn, & so hafe forgyfnes þ*er*of."

[1] So Harl. MS. The Engl. MS. *has*, inenarrabilis.

And *þer* sho shrafe hur *þer*off, & tuke hur absolucion̄, & onone aft*er* sho swelt agayn̄.

Fraus. Fraudem debent om*n*es vitare. Infra de negociacione.

Fuga. Fugienda est turba. Infra de turba.

CCCXXXII.

Fur. Furis audacia magna est frequent*er*.

We rede in 'Libro de Dono Timoris' how þat a thefe come *p*rivalie on̄ a nyght vnto a philosophur bed' *þer* he lay, & nemelie he drew at þe cou*er*lad' att lay on̄ hym̄, & wolde hafe stollen it away. And he felid' at one pullid' at itt, & put vp his hand' & drew it agayn̄. And w*ith*-in a while after, þis thief drew agayn̄, & he held'; and þus þai did' twice or thrice. And when̄ þai had long done so, þe philosophur spak vnto hym̄ & said'; "þou vnhappie man̄! Take þe cou*er*lad, & go þi wais *þer*-w*ith*, & latt me lygg in reste."

Fur videtur aliqu*ando* qu*ando* credit no*n* videri. Sup*r*a de deo.

CCCXXXIII.

Fures qu*ando*q*ue* associant se in furtis suis.

In a town̄ in Normundie þar' standis a kurk w*ith*-oute þe town̄, vppon̄ a hyll; and ij thevis mett *þer* in ane evynyng, and þai made cou*n*and' at þe tane of þai*m* þat night sulde go stele a lambe, and þe tother sulde go stele nuttis. And he þat had' furste sped' sulde furste com̄ vnto þe kurk, & *þer* abide his felow in þe porch. And he þat stale þe nuttis was sped' belife, & come furste, & satt down̄ & abade his felow, & krakkid' nuttis in þe kurk-porche & ete þai*m*. So w*ith*-in nyght, late, þe clerk come to þe kurk to ryng curfur. And onone as he come in þe porche & harde

at one was þ*er*, & he trowed' it had bene þe Devull'; and als faste as he cuthe he ran home vnto þe *pr*estis howse & was passand' ferd', & said' þe Devull' was in þe kurk-porche. So þ*er* was in þe howse a halte man, & he scornyd' þe clerk, & said' þat he dughte nott. 4 So þ*er* was a noder yong strong felow, & þis halte man said' vnto hym, and he wolde bere hym to þe kurk in his nekk, he sulde go luke whether þe Devull' war in þe kurk-porche or nay. And he said' yis. And þis halte crepyll' was sett vpp in hys nek, & he 8 bare hym vnto þe kurk. And þis thief at was in þe kurk-porche saw a man com & a thyng in his nekk, & he trowed' it had bene his felow at had broght a lambe. And when he was nerehand' at þe porche dure, he cryed' vnto hym & sayd'; "Est ne crassus? 12 Is it not fatt?" And so þis yong felow at bere þis crippill' hard' what he said', & ansswerd' agayn & said'; "Whethur he be fatt or lene I sall' lefe it w*ith* the." And w*ith* þat he keste hym fro hym, & ran hame als faste as he cuthe. And þis cripyll' 16 gadurd' his strenth vnto hym, & began at ryn home alsso. And yit he was furste at þe howse þan þe yong man at bar' hym. And evur aft*er* he went on his fete þat stude not on þai*m* vij yere before. 20

Furis societas p*eric*ulosa est. Sup*r*a de Angelo *et* h*er*emita.

CCCXXXIV.

Fures possu*n*t dici multi p*r*incipes *et* p*r*elati.

Saynt Austyn tellis how þ*er* was a maist*er* of a ship þat hight 24 Dironides, & he was a grete robber be þe se; so on a tyme hym happend' to be taken & broght befor' kyng Alexander. And kyng Alexander askid' hym whi he vsid' suche robburi w*ith* his shupp; and he ansswerd' agayn & said'; "Whi laburs þou to hafe d*omin*a- 28 cion of all' þis werld', and I þat vsis bod' a little schup, I am callid' a thefe, and þou þat vsis to rob & refe w*ith* a grete navie of schuppis erte callid' ane Emp*er*our? And forsuthe, þou sall' v*er*elie know, þat, & rightwusnes be removid' away, what er kyngisdoms? 32

Not els bod grete thyfte ; & what er little kyngdoms ? Not els bod little thifte. And þus, þou erte a grete thefe, & I am̃ bod a little thefe."

4 Fur*es* in p*re*senti sepe puniuntur. Sup*ra* de agro.

CCCXXXV.

Furtum non potest celari.

We rede in 'Legenda S*ancti* Patricij' how som̃ tyme þ*er* was a man̄ at stale his neghbur shepe, & ete it ; and þis man̄ at aght
8 þis shepe come vnto Saynt Patryk, & told' hym̃ how a shepe was stollen̄ from̃ hym̃ : & he chargid' oft sithis þat who som̃-evur had' it sulde bryng it agayn̄, and no man̄ wolde grawnte it. So on̄ a haly day, when̄ all̄ þe peple was in þe kurk, Saynt Patrik spirrid'
12 & com*m*andid', in þe v*er*tue of Ie*s*u, at þis shepe sulde blete in his belie þat had etyn̄ itt, at all̄ men̄ might here. And so it did'; & þus þe thefe was knowen̄, & made amendis for his trispas. And all̄ oþ*er* þat hard' eu*er* after was ferd' to stele.

CCCXXXVI.

16 Furtu*m* com*m*ittendo ecia*m* bruta se peccasse cognoscu*n*t.

Seu*er*ius [1] tellis how som̃ tyme þ*er* was ane h*er*mett þat dwelt in wyldernes, and eu*er*-ilk day, at meate tyme, þ*er* come vnto his yate
20 a sho-wulfe ; and' sho wulde neu*er* away or he gaff hur somwhatt at eate. So on̄ a day þis hermett was w*ith* a noder bruther of his in occupacion̄, & come not [2] home att meate-tyme of þe day. And þis wulfe come & fand' hym̃ not þ*er*, & was war of a litle bread'
24 in a wyndow, & sho brak in & tuke it, & eete it & went away. And when̄ þe h*er*mett come home, he fand' þe crombis of þe bread' at þe wyndow, & he demyd' who had takyn̄ it. And þis wulfe knew hur defaute, & wolde not com̃ at þis h*er*mett a sennett
28 afterward'. And when̄ þis h*er*met myssid' þis wulfe, at vsid' to com̃

[1] *For* Severus. [2] Not, *omitted and added above the line.*

daylie vnto hym̄, he made his *p*rayer vnto Godʼ; & þis wulfe come agayn̄ vppon̄ þe sennet day, bod sho stude of ferrom̄, & durste not com̄ nere hym̄. And sho laydʼ hur down̄ & heldʼ down̄ hur headʼ, as sho suldʼ aske hym̄ forgyfnes; and he tuke it for a confession̄, & 4 bad hur com̄ ner hym̄ boldly, & he suldʼ forgiff hur. & sho come to hym̄ & fellʼ down̄ on̄ kneis; & he forgaff hur, andʼ gaff hur als mekyllʼ to brede as he was wunte to giff hur. And fro thens furth̄ evur aft*er*, scho come at tyme of þe day, and didʼ hur offes as 8 sho was wunt.

Furtu*m* restituere[1] ecia*m* bruta a*nim*alia compelluntur p*er* ora*cion*em. Infra de ora*cion*e.

CCCXXXVII.

Furtu*m* ecia*m* nimiu*m*[2] in purgatorio punitur. 12

Cesarius tellis how som̄ tyme þ*er* was a preste of þe Templer ordur, and when̄ he was a childe hym̄ happendʼ for to fallʼ seke, and he askidʼ for to be enoyntydʼ, and he was not. So hym̄[3] happendʼ to dy, & when his saule passidʼ furth̄ of his bodye, he askidʼ helpe, andʼ 16 ane angellʼ come, & saidʼ it was euyllʼ done att he dyedʼ w*ith*-oute enoyntment. So þis sawle was p*re*sent before þe iuge, so þat þe childʼ saw hym̄ & was passandʼ angry agayn̄ hym̄. And þan̄ come þe devullʼ, & accusidʼ þis childe, & saidʼ; "Lordʼ! þis childe stale 20 ane halpeny from̄ his bruther-german̄, & nowd*er* yit hedurtowardʼ didʼ penans þ*er*forʼ, nor rewardidʼ itt agayn̄." And þan̄ owʼ Lordʼ ansswerdʼ hym̄ agayn̄, & saidʼ; "Woldʼ þ*o*u at I dampnydʼ þis childe for suche a litylʼ thyng? Bod þ*o*u sallʼ vnderstandʼ att my right- 24 wusnes is mengidʼ w*ith* m*er*cie." And þan̄ p*ra*yed[4] for þis childe þe xxiiij seniores; and so þis childe was forgyffen̄ his tryspas. Neu*er*-þe-les, be þe commandment of our Lordʼ, he was casten̄ in-to a byrnandʼ pitt, whar-in he sufferdʼ so mekle payn̄, þat he cuthe not 28 aft*er*wardʼ tellʼ w*ith* his mouthe. And after þis he was drawen̄ oute of þe pitt, & þan̄ hym̄ thoght þ*at* þe iuge shewidʼ hym̄ frendlie

[1] MS. sustenere. Lat. MSS. *as above.*
[2] Lat. MSS. minimu*m*.
[3] *After* hym̄, hyn, *erased.*
[4] MS. prayer.

chere; and þañ he gaff a sentance þat his saule sulde be restoriđ agayñ vnto þe bodie, and so it was. & whenñ he come vnto hym̃ selfe, he toldʳ alł att was abowte hym̃ how it hadʳ happendʳ hym̃;
4 and alł *þat* hardʳ hym̃ had grete m*er*vell here-off. And be signes þat þai fandʳ of burnyng oponñ his bodie, þai knew at alł þat he saidʳ was trew. *et* c°.

Gallus mortuus revixit[1]. Sup*r*a de blasfemia.

8 Galline intestina in bufonem[2] su*n*t ve*r*sa. Inf*r*a de gula.

CCCXXXVIII.

Gaudiu*m* quandoq*ue* nocet corpo*r*i.

We rede in þe 'Storie of Ap*ro*cryfatt*is*[3]' of Titus and Ves-
12 pacyañ, how þat when Titus hardʳ telł þat his fadur Vespaciañ was made Emp*er*our, he was strykyñ w*ith* such a ioy and a co*m*furthł, þat he was shronkeñ alł his synowes to-gedur in a lumpe, as it had bene w*ith* a crampe. And Iosephus hardʳ telł how
16 he was þus falleñ seke, & serchidʳ þe cauce of his sekenes, & þe tyme at it tuke hym̃ in. And he conseyvidʳ at he tuke it w*ith* a h*er*telie ioy and a comfurthł *þat* he tuke whenñ he hardʳ telł of þe sublimacioñ of his fadur. And þañ he vmthoght how þat a
20 sekenes may be curidʳ w*ith* þe contrarie, & he garte spur if þ*er* waʳ any mañ þat Titus was wrothe w*ith*, or grevidʳ agayñ, or *þat* he woldʳ not suffer comñ in his sight. And belyfe þai toldʳ hym̃ of one[4]. And þañ he come to Titus & saydʳ; "And þ*o*u desyre to be
24 hale, þ*o*u bus p*ar*doñ & suffer alł þai*m* þat com*m*ys in-to þi p*re*sens w*ith* me." And Titus grawntidʳ at he suldʳ so do. And Iosephus garte sett a burdʳ in þe chawm*er* anence his bedʳ, and he garte Titus be sett att meatt at þe burdʳ-end, in a chayr, & he sett þis
28 servandʳ, at he was so wrothe w*ith*, oñ his right handʳ, & himselfe oñ his lefte handʳ. And Titus saw at it was þis mañ at he was wrothe w*ith*, & remembredʳ hym̃ how þat he mott say nothyng

[1] MS. reviuixit.
[2] MS. co*m*bustionem. Lat. MSS. in bufone*m*.
[3] Lat. MSS. Historia Apocriphi.
[4] Lat. MSS. *et* erat ibi se*r*uus adeo Tito molestus, ut sine uehem*en*ti turbac*i*one nulla tenus in ips*u*m respic*er*e posset.

vnto hym̄; & he was so angred̄ & so trubbled̄ in his mynde, vnto so mekull̄, þat he þat w*ith* a cald̄ for ioy was shronken̄ to-gedur, þan̄ w*ith* a hete of angrynes hys synos rached̄ & lowsid̄. & þus he gatt vp on̄ his fete, and was curid̄, & tuke hys[1] servand̄ vnto grace, & forgaff hym̄ his truspas; & evur after, fro thens furth̄, he luffid̄ þis Iosephus specialli befor̄ all̄ o*þer*.

Gaudiu*m* est aliqu*ando* causa mortis corporalis. Infra de morte et gu*er*acione.

Gaudia celi sup*er*ant om*n*em melodia*m*. Inf*r*a de nouicio.

Gaudent mali de malis. Infra de p*re*dicacione.

CCCXXXIX.

Germani Antissiodorens*is*.

We rede in his Legend̄ how þis Germanus was Duke of Normundye[2]; & aft*er*-ward̄ his wyfe, be þ*er* bother consent, was made a non̄, and he was made bisshopp̄ of Antissiodorens*is*; & þai delte all̄ þ*er* gudis vnto pure folk. And he punysshid̄ so his bodi xxx^ti^ yere to-gedur̄, þat he neu*er* eate bread̄ of whete, nor potage, nor salte; nor dranke neu*er* wyne bot twyce in þe yere, att Yole & att Pach̄. And all̄ o*þer* tymys he drank̄ watir & wyne to-gedur, and furste he wold̄ eatt ass*is* & fyne barlie bread̄. And̄ nowder wynter nor somm*er* he ware no clothe bod hare, & aboue it a cote & a cowle; & þase wolde he neu*er* doff vnto þai war clene worn̄ away. And his bed was bod of sek-clothe & of hare, & he had no cod at his hede bod a stone, & he ware bod seldom̄ shone nor gyrdell̄ aboute hym̄. And so & he do nott m*er*acles it is a grete m*er*vayle.

CCCXL.

Gl*or*iari siue gl*or*ia. Gl*or*iandum no*n* est de delicijs naturalib*us*.

Saynt Austyn̄ tellis how þat Alcibiades[3], þat was Socrates discipyll̄, was a passand̄ fayr̄ man̄ & a riche, & ane eloquent

[1] MS. hym̄. [2] *For* Burgundye. [3] MS. Abibiades.

speker; and here-in he had grete pride. And whem̃ Socrates purseyvid' þis, w*ith* his disputacions he p*rovid'* hym̃ bod a wriche & a naturall fule, so þat he garte hym̃ wepe for tene. And þam̃
4 Tullius said' þ*at* þ*er* sulde a myserie and a wrichidnes folow þe ioy att he had', & þat sulde be p*art*id' in-to ij fortuns. And ane sulde be[1] þat he had riches, favour, and witt at his awn̄ wyll. And a noder fortun sulde folow hym̃ after-ward', and þat sulde be
8 outelawrie, myserie & hatred' of þe contre; & at þe laste he sulde hafe a vylans dead'.

Gloriandu*m* no*n* est de virtutib*us*. Infra de iactantia.

CCCXLI.

Gloriandu*m* non est de dictis vel factis.

12 Valerius tellis þat whem̃ Sophocles wex ane alde mam̃, he sent a mam̃ of his, at he luffid' passand' wele, vnto a iustyng; and þ*er* he wam̃ þe victorie aboue all o*per*. And whem̃ he hard' tell þ*er*off, he tuke so mekull comfurth & ioy vnto hym̃, þat evyn̄ sodanlie he
16 fell down̄ & dyed'.

Gl*or*ia vana semp*er* est fugienda. Inf*r*a de vanitate.
Gl*or*ia vana oritur aliqu*ando* ex bonis op*er*ib*us*. S*upr*a Barnardi.

CCCXLII.

20 Gl*or*ia mu*n*di paru*m* durat.

Esopus in 'Fabulis' tellis how þ*er* was a hors þat was arayed' w*ith* a brydyll of gold', & a gay saddyll, & he mett ane ass þat was ladyn̄; & þ*is* ass made hym̃ no reu*er*ens, bod held' evyn̄ furth his
24 way. So þis prowde hors was wrothe þ*er*-w*ith*, & said'; "Bod at I will not vex my selfe, els I sulde sla þe w*ith* my hynder fete, becauce þou wolde not voyde þe way, & giff me rowm̃ to pass by þe." And whem̃ þis ass hard' hym̃, sho made mekyll sorow.

[1] MS. *repeats*, & ane sulde be.

So w*ith*-in a little while after, þis hors, þat was so gaylie cled̄, was wayke & lene, & had a sare gallid̄ bakk̄; & þe ass mett hym̄ vnderneth̄ a carte, ledand̄ muke vnto þe felde: & þe ass was fayr & fatt. & þan̄ þe ass said̄ vnto hym̄; "Whar is now þi gay aray at þ*o*u was so prowde of? Now blissid̄ be God̄, þ*o*u erte put to þe same occupacion̄ at I vse, & yit my bak is haler þan̄ þyne. & þ*er*for̄ now þi gay gere helpis þe nott⁹." *et* c⁹.

CCCXLIII.

Gracie agende su*n*t deo de om*n*ib*us* que videntur.

Helinandus[1] tellis how som tyme þ*er* was a freer, & he said he saw neu*er* þat þing bod he tuke a comfurth̄ w*ith* þe sight þ*er*off. And a noder askid̄ hym̄ what comfurth̄ he had̄ when̄ he saw a fowle tade? And̄ he said̄; "yis, als oft sithes as I se a tade, I vmbethynk me, & thankis God̄ þat gaf me so fayr a form̄, & so fayr a liknes as I hafe, lyke His awn̄ selfe, whar̄ þat He myght, and He had wald̄, hafe made me als fowle & als vglie as a tode is."

CCCXLIV.

Gregorij S*ancti*.

We rede how on̄ a tyme, when̄ Saynt Gregur was a chyld̄, our Lord̄ apperid̄ vnto hym̄, at his mod*er* yate, in liknes of a pure shipman̄, and askid̄ hym̄ his almos. & he had̄ bod̄ xd̄ in his purs, & he gaff hym̄ vjd̄ þ*er*off. And belife after, þe same day, he come agayn̄, & askid̄ hym̄ mor̄; & þan̄ he gaff hym̄ þe toder iiijd̄. And agayn̄ evyn̄ he come agayn̄, & askid̄ mor̄; & he had no thyng at giff hym̄, bod̄ a sylu*er* dissch̄ þatt his moder had giffen̄ hym̄ potage in, & þat he gaff hym̄. And he was fayn̄ þ*er*-of, & went his wayes þ*er*w*ith*. And efterward̄, our Lord̄ lete hym̄ se be reuelacion̄, þat Hym̄ selfe was þat shipman̄ þat he gaff þat syluer dissh̄ vnto.

Gregorius antiphon*am* Regina celi p*r*imo cantari audiu*i*t ab ang*e*lis. Inf*r*a de Maria.

[1] MS. Heliandus.

Gregorius Deu*m* hospicio recepit. Infra de hospitalitate.

Gregorius Traianu*m* ab inferis reuocauit. Infra de
4 ora*tione*.

CCCXLV.

Gregorio celebranti angeli respondent.

On a tyme whe̅n Saynt Gregur opo̅n Pach day sang mes in Rome, in S*ancta* Maria Maiori, and sayd̅, "Pax D*omi*ni," *et* c⁹,
8 Aungels of our Lorde ansswerd̅ hym̅ and sayd̅; "Et cu*m* sp*iritu* tuo." And herefor̅ þe pope at þat kurk ordand̅ þe stacio̅n vppo̅n Pach day. And in witnes here-of, whe̅n þe pope synges þ*er* o̅n þat day and says, "Pax D*omi*ni," þ*er* ansswerd̅ no body hym̅.

CCCXLVI.

12 Gula aliqu*ando* in pecc*atu*m carnis innocentes inducit.

Petrus Damianus tellis how o̅n a tyme as a monke bare fryed̅ fruturs in-to þe fratur, he was prikkid̅ w*ith* glotonny, and onone he
16 w*ith*drew one of þai*m*, & keste it in his mouthe, & ete it p*r*ivalie at none of his neghburs saw. And onone aft*er* he was strekyn̅ w*ith* a luste of his flessch̅, at he laburd̅ hym̅ selfe in such̅ form̅ as he did̅ neu*er* befor̅, vnto so muche, at w*ith* his awn̅ hand fretyng
20 he had a pollucio̅n of his sede. And so aft*er* þe morsell̅ at he stale, onone þe fende entird̅ in-to hym̅.

Gula*m* refrenare expedit. Sup*r*a de Ep*iscop*o et Abb*a*te.

24 Gulosi cibu*m* sumu*nt* sine b*ene*diccione *et* puniu*n*tur. S*up*ra de b*ene*diccione.

CCCXLVII.

Gulosi in cibarijs vetitis[1] contra deum vtuntur.

Cesarius tellis how þ*er* was som tyme a wurthie mañ þat hight Otto de Normu[*n*]borg*is*[2], þ*at* made grevus accions ayeyns his neghburs; and sodanlie he was strekeñ w*ith* a grete sekenes, 4 and he had a passanď payñ þ*er*-w*ith*, ffor ałł lentreñ tyme he had such ane appetite to ete flessh, at he wolď not alonelie holď hym contente in etyng þ*er*of hym selfe, bod also he compelliď ałł at was aboute hym to do þe same. And wheñ he had done so ałł þe 8 lentreñ, and Gude Fryday come, his meneya spakk vnto hym & sayď; "Sur, þis day is Gude Friday, & þe day of þe passioñ of our Lorď, and þis day chr*ist*eñ meñ liffis in abstinence; & þ*er*for it is not lefułł to eat flessh as þis day." And he ansswerď agayñ 12 & sayď; "This day I sałł ete fflessh as I hafe done hedirtowarď." And so he diď. And oñ þe Pach day it happenď m*er*valuslie w*ith* hym, for wheñ other trew crysteñ peple ete flessh, evyñ be þe dome of almighti Goď he tuke such ane vgsomnes w*ith* flessh, þat 16 he mot not eate it, bod ete fyssh. & so he diď eu*er* whils he liffiď after.

CCCXLVIII.

Gule pecc*atu*m q*u*am detestabile sit visibilit*er* deus ostendit. 20

Cesarius tellis how þ*er* was som tyme monkes þ*at* war prestis, and opoñ þe fastynggang evyñ þai satt etanď & drynkanď in a prest howse vnto mydnyght; and at mydnight þai satt stiłł & ete oñ as þai had nevur etyñ a morsełł. And so wheñ cokk*is* 24 krew & þai war bowñ at ryse, þe gudemañ of þe howse sayď; "Yit we wiłł not parte or we ete somwhatt." & he bad his servanď feche þai*m* a[3] heñ, "þe beste at þou fyndis sittanď next þe kokk, & sla hur & roste hur." And he went & fechiď hur, & slew 28 hur & skaldiď hur & oppenď hur. And wheñ he putt in his hanď

[1] MS. vetidis.
[2] Harl. MS. Normanburg*is*.
[3] *After* a, rostiď, *erased*.

att draw hur, he went he had drawen furth att hur guttis, & he drew oute a gre[*te*] whik tade. And w*ith* þat he gaff a grete cry; and þai come att & luked whatt hym ayled. And he lete þai*m* se;
4 and when þai saw att þe hen-bowels was turnyd in-to a whik tade, þai vnder-stude at þai had s*er*vid þe Devull & displesid God, & þai were att confusid & went þ*er* ways. *et c*⁹.

CCCXLIX.

Gula impedit ho*min*em ne pe*nitenti*am sibi
8 iniu*n*ctam p*ro*ficiat.

Cesarius tellis how þ*er* was on a tyme, in þe bisshoppryk of Colayn, a c*er*tan meneya of knyghtis þat was att grete were w*ith* a grete lord. & þai gaderd þai*m* sam*en* in-to a strang place &
12 h*ar*nessid þai*m*, & tuke þe keyis & gaff þai*m* vnto ane of þ*er* servand*is*, att þai went had bene a trew man. And þis servand went & agreid w*ith* his maist*er*s enmys, & made þai[*m*] com at mydday, when þe knyghtis was on slepe; and he oppynd þe yatis
16 & lete þai*m* com in, and gaff þai*m* his maist*er*s swerdis [1]. And þai come on þai*m* & slew þai*m*. So afterward þis wrichid traytur was co*m*puncte, & forthoght his dede; & he wente vnto þe pope & shrafe hym, and tuke his penance. And ofte sithes he brakk his
20 penance, and eu*er* he went vnto þe popis penytaw*n*ser agayn, & tolde hym. So on a tyme þe penitawncer wax wery on hym, and he askid hym if þ*er* war any thyng þat hym selfe wold grawnt to doo for penance. And he said, yis, he mott neu*er*
24 ete garlykk. And his confessur bad hym go home, & enionyd hym for his penans þat he sulde neu*er* whils he liffid eatt garlykk; & he grawntid þ*er*to and went home. So on a tyme afterward, hym happend com in-to a garth þ*er* garlykk grew, & he began to
28 hafe a liste to eatt þ*er*off, and he durste not negh itt. So on a noder tyme he come vnto þe same garth, & he had such a luste vnto þis garlykk, þat he brakk his penance & tuke þ*er*off, & ete it raw, þat befor he myght nowder ete raw nor soden. And belife

[1] MS. swerders.

after hym̄ for[1]-thoght itt, & went vnto þe penytawnser & told̄ hym̄; & he *with* grete indignacion̄ putt hym̄ from̄ hym̄, & wold̄ enioyn̄ hym̄ no mor̄ penans, bod reprovid̄ hym̄.

CCCL.

Gula religiosos aliqu*ando* decipit.

Cesarius tellis how som̄ tyme þ*er* was a monk of Ceustus ordur, and hym̄ happend̄ be made a bisshopp̄, and afterward̄ a cardinall̄. So on̄ a tyme hym̄ happend̄ to ride, & emang all̄ þe felaship̄ þat was *with* hym̄ he spak vnto a monk þat was bod lightlie letterd̄, & said̄; "Tell̄ vs now som̄ gude wurd̄ or som̄ gude tale as we ride." And he excusid̄ hym̄ faste, & said̄ he cuthe nott; & be no mene cuthe he gytt excusid̄. So at þe laste he began̄ att tell̄, & said̄ vnto þis cardynall̄; "When we shall̄ be dead̄ & broght into paradice, þan̄ sall̄ Saynt Benett com̄ & take vs in, þ*at* er cullid̄ *with* grete ioy & myrth̄. And þan̄ he sall̄ speke vnto þe, þat is a bisshop̄ & a cardynall̄, & say, 'Whatt erte þ*ou*?' And þ*ou* sall̄ answer agayn̄ & say, 'ffathur, I am̄ a monke of Ceustus ordur.' And he [sall̄ say][2], 'Nay, þ*at* erte þ*ou* nott; ffor a monke is nott so gaylie arayed̄ as þ*ou* erte.' And þan̄ þ*ou* sall̄ alege many thyng*is* for þe. And þan̄ sall̄ Saynt Benett giff a sentance, & bid̄ þe porters oppyn̄ þi bodye & luke what at þai fynd̄ þ*er*-in; 'and if ye fynd̄ þar cale & peas & benys, & no noder meatt, latt hym̄ com̄ in *with* þe monkis: & if ye fynde þ*er*in grete ffissh̄, or delicatt meatis, lat hym̄ stand þ*er*oute.' What may þ*ou* þan̄ say, þat now faris so wele, and we far̄ so ill̄?" So þis Cardinall̄ smylid̄, & com*m*endid̄ hym̄ for his gude tale.

CCCLI.

Gulosi in morte a demone degluciuntur.

Saynt Gregor̄ tellis of a monk þat hight Theodorus, þ*at* eu*er* fenyd̄ hym̄ as he had liffid in grete abstinens, & in p*ri*uatie be hym̄ selfe, he wold̄ evur eate when̄ hym̄ liste. So hym̄ happend̄ to fall̄

[1] for, *omitted and added above the line.* [2] MS. said̄.

seke, & was bown at dye. And sodanlie he began to cry, & sayd þat þe devull in liknes of a dragon swalod hym hand & fute, & put his hede in his mouthe, and sweluð his sawle. And evyn in þis
4 saying he deyid.

Habitus religionis aliqu*ando* a deo inuenitur. S*upr*a Dom*in*ici.

Habitus monachalis apostate cont*r*ito morienti *eciam*
8 post mortem a deo redditur. Sup*r*a de apostatis *et* inf*r*a de volu*n*tate.

CCCLII.

Hereticus recipiscens a co*m*bustione lib*er*atur.

Cesarius tellis þat in þe cetie of Attrabicens on a tyme þ*er* was
12 takyn many h*er*etik*is*; and for drede of dead þai forsuke þ*er* fals title. And þai will prufe þai*m* wi*th* a hate burnyng yrn, & þai þat war fou*n* giltie war burnyd. And emang*is* þai*m* þ*er* was a wurthi clerk, and þe bisshopp entretid hym to lefe his h*er*esie,
16 and do penans þ*er*for. And he ansswerd agayn & sayd, he knew wele he had errid, bod it was to late to do penaunce. And þe bisshop ansswerd hym agayn & said, þat v*er*ray penans was neu*er* done ou*er* late. So þai callid a preste, & he confessid hym of
20 all hys synys; & þe hate yrn was in his hand, and be þe v*er*tue of confession, all þe hete of þe yrn vanysshid away, & þ*er* it had burnyd hym, sodanlie it helid agayn. And þan þai broght hym befor þe iuge, & tolde hym þe matir, & lete hym se how his hand
24 was byrnyd & sodanlie in his confession helid agayn. And þus he was savid, and all þe toder war dampned.

CCCLIII.

Hereticus p*er* contricionem a pena lib*er*atur, et recidiuus ecia*m* in pena*m* relabitur.

28 Cesarius tellis þat in þe cetie of Argentyne þ*er* was ane h*er*etike, *a*t was purseyvud be burnyng wi*th* a hate yrn; bod he renayid

& shrafe hym̄, & tuke his penance. And whem̄ he had done, his wyfe chiddid̄ hym̄ & said̄; "O þou vnhappye man̄! Whatt hase þou done? For þou sulde titter hafe putt þi bodie in a hondreth fyris, þan̄ for to recede away fro so provid̄ a faithe." And so 4 be fals cownceli̇ of his wife, he turnyd̄ agayn̄ vnto his fals error þat he was in befor̄. And onone he was taken̄, & þe hate yrn̄ layd̄ in his hand̄, and it burnyd̄ hym̄, & his wife was burnyd̄ also hir hand*is*, evyn̄ vnto þe hard̄ bonys. And þan̄ þai war lattyn̄ go, 8 & þar̄ handis war so sore at þai might not forbere crying; & þai durst not cry in þe cetie for purseyvyng, & þai went vnto þe wuddis. & *þer* þai war so turment w*ith* *þer* burnyng, at þai cryed̄ and yowlid̄ as þai had bene wulvis, vnto so mekuli̇, at þai of 12 þe cetie fand̄ þai*m* & broght þai*m* home, & keste þai*m* bothe in a grete fyre. And̄ onone þai war burnyd̄ vpp̄ vnto verray assh̄.

Hereticus p*reter*mittens forma*m* no*n* baptizat. Sup*ra* de baptismo. 16

Herodis Agrippe. Supra de Augurrio.

Herodis nequicia. Infra de nequicia.

CCCLIV.

Hillarij. De vita eius.

We rede in his Legend̄, how þat a pope þat hight Leo was 20 dampnid̄ of h*er*esye, and he gadurd̄ sam*en* to a cownceli̇ ali̇ þe bisshopp̄ [*is*]. And þis Hillarius come to þis cownceli̇ vncallid̄; and þe pope hard̄ teli̇ att he come, & warnyd̄ at no man̄ sulde rise nor giff hym̄ rowme. And whem̄ he come in, þe pope said̄ vnto hym̄; 24 "þou erte Hillarie & a Frawnche man̄!" And he ansswerd̄ agayn̄ & said̄; "I am̄ no Franche man̄, bod I am̄ bisshop̄ of France." And þe pope ansswerd̄ agayn̄ & said̄; "And I am̄ Leo, þe pope, and a iustis." And Hillarius ansswerd̄ hym̄ agayn̄ & sayd̄; 28 "Thuff ali̇ þou be Leo, yitt þou erte noght of þe trybe of Iuda; & þuff ali̇ þou be a iustis, yitt þou sittis noȝt in þe seate of magestie." Than̄ þe pope wex wrothe, & said̄; "Bide a while

vnto I com̄ agayn̄, and I sall̄ giff þe att þou adlis." And *with* þat he rase & went his ways. And Hillarius sayde; "And þou com̄ not agayn̄, who shall̄ *an*swer for the?" And he answerd̄ agayn̄ &
4 sayd̄; "Dowte not I sall̄ com̄ agayn̄ onone, and meke all̄ þi pride." And he went vnto a seage, & sett hym̄ down̄ *þer*-on̄ to ease hym̄. And *þer* he fell̄ in-to suche a flux, þat all̄ his bowels ran̄ oute att his hynderhend̄. And *þer* he deyed̄ in grete myserie. And in þe
8 mean̄ while þis Hillarius saw att no man̄ rase vnto hym̄, and mekelie he sett hym̄ down̄ opon̄ þe erthe & sayde; "D*omi*ni est terra," *et* c⁹. And onone, þurgh þe ordinance of allmighti Godd̄, þe erthe att he satt oppon̄ rase vpp̄ als hy as þe toder
12 bisshoppis satt att was aboute hym̄. And þan̄ come tythand*is* at þe pope was myserablie dead̄. And þan̄ þis Hillarie rase, & confermyd̄ all̄ þies bisshoppis in þe trew fayth̄. & þan̄ he wente home agayn̄ in-to his awn̄ bisshoprykk.

CCCLV.

16 Hirundo singulis annis eadem loca repetit.

Cesarius tellis how[1] som̄ tyme *þer* was a husband̄-man̄, þat had bygand̄ in his howse eu*er*-ilk yere many swalows. So at tyme of þe yere when̄ þai wer bown̄ att goo, he tuke ane of þe old̄
20 swalows, & he wrate a byll̄ *with* þir wurdis *þer*-in; "O Irundo[2]! vbi habitas in yeme?" & he band̄ it vnto þe fute *þer*-of, & lete hur goo; for he knew be exp*er*iens þat sho wold̄ com̄ agayn̄ þe nexte yere. And so sho flow hur wais *with* other in-to þe lande of Asie;
24 & *þer* sho biggid̄ in a howse all̄ wynter. And so þis gude man̄ of þe howse on̄ a tyme beheld̄ hur. And he tuke þis burd̄, & lowsid̄ þe bill̄, & lukid̄ whatt was *þer*-in; & he tuke it away, & wrate a noder of þies wurdis; "In Asia, in domo Petri." & he knytt it
28 vnto hur fute, and lete hur go. And sho come agayn̄ att somm*er* vnto þis husband̄ howse, whar̄ sho had bred befor̄; & he tuke hur & lowsid̄ þis bill̄, & redd it. & he told̄ þe storie *þer*-of vnto many men̄, evyn̄ as it had bene a m*er*acle.

[1] MS. hom̄. [2] MS. Irunde.

CCCLVI.

Histrionib*us* nichil est dandu*m*.

We rede in 'Gestis Francor*um*' how Philypp̄, at som tyme was kyng of France, on̄ a tyme when̄ he saw mynstrallis & iogullurs hafe gay clothyng & grete giftis giffen̄ þai*m* oute of courte; and he 4 p*ro*mysid̄ w*ith* all̄ his harte, þat als lang as he liffid̄, þ*er* sulde no mynstrall̄ were no clothe at langed̄ vnto his bakk̄. For, he said̄, hym̄ had levur clethe Criste þ*er*-w*ith*, or pure men̄, þan̄ for to giff þai*m* to mynstrallis. "For," he said̄, "it was no nod*er* to giff to 8 mynstrals bod for to offyr to fendis."

CCCLVII.

Histriones aliquando maliciose se vindicant.

Iacobus de Vet*ri*aco tellis how som̄ tyme þ*er* was ane abbott of Ceustus ordur; and when̄ he was a monke, he was a passand 12 hard̄ man̄, & a sparand̄. So hym̄ happynd̄ be made hostelerȳ, to kepe gestis in þ*er* ostrie, aforȳ he was made abbott. So on̄ a tyme þ*er* come vnto þis abbay on̄ a day a mynstrall̄, & was sett in þe ostrie att dyner. And þis monke servid̄ hym̄ of passand̄ 16 gray bread̄, & thyn[1] potage, & a little salte; & he had no drynk bod watir. & at evyn̄ he was layd̄ in a uyll̄ bedd̄, & a hard̄. And opon̄ þe morn̄ þis mynstrall̄ was ill̄ plesid̄, & vmthoght hym̄ how þatt he mott venge hym̄ on̄ þis monke at had servid̄ hym̄ so 20 evull̄. So as he went furth of his chamber þ*er* he lay, hym̄ happend̄ to mete w*ith* þe abbot, and þis mynstrall̄ come vnto hym̄ & haylsid̄ hym̄, and said̄; "My lord̄, I thanke you & your wurthie covent of grete cher̄ at I hafe had here, & of grete coste 24 þat I hafe taken̄ of you; ffor yone gude lib*er*all̄ monke, your hostley, servid̄ me yistrevyn̄ at my supper wurthelie, w*ith* many dyvers costious mece of ffissh̄, & I drank̄ passand̄ gude wyne. And now, when̄ at I went, he gaff me a payr̄ of new butis, & 28 a gude payr of new knyvis, and a poynt to hym̄ þai*m* w*ith*."

[1] MS. thyng.

And whem̃ þe abbott had hard' þis, onone he went vnto þe closter, & callid' þis monke befor' att[1] his covent, & betid' hym̃ grevuslie here-for', & putt hym̃ furth of his offes for þis mynstratt saying, þuf att he war not wurthi.

CCCLVIII.

Histriones non sunt accusandi.

Valerius tellis how om̃ a tyme þe cetie of Massalience[2] wold' suffer no mynstratt com̃ *with*-in it, & if any happend' at com̃, þai wold' reprufe hym̃. So *þer* was a philosophur, & he reprovid' *þaim* of þe cetie *þer*-of, & tolde *þaim* *þat* þai sulde *with*-in a while hafe war mynstratts þam̃ þai war. And so it happend' *with*-in a while aft*er*, þe cetie was evym̃ fult of com*mom̃* wom*mem̃*; and þam̃ þai purseyvid' at it was trew at he told' *þaim*.

Homagi*um* f*actu*m est Diabolo. S*upr*a de ambicione, iij. *et* de amore. iij.

Honestas est morib*us* servanda. S*upr*a de amicicia. iiij^{a}. *et* c^{o}.

CCCLIX.

Honore*m* parentib*us* no*n* exhibentes puniuntur.

Cesarius tellis how som tyme *per* was a yong mam̃ *þat* hight Henrye, & his moder was a wedow & a riche wom*mom̃*. So þis yong mam̃ om̃ a tyme keste hym̃ to begile his moder, & sayd' vnto hur; "Gyff me att þi gudis, at þurgh name of *þaim* I may richelie be marid' & gett a gude wyfe; and þou satt hafe *þaim* agaym̃ whem̃ I am̃ marid'. And' in þe mene while I satt honestelie *pr*ovide for þe." And sho *gr*antid' to hym̃, & gaff hym̃ it. So belyfe aft*er* he was wedd', and *with*-in a while aft*er* he was wed', hys wyfe garte hym̃ putt hur oute; & so sho had nothyng bod att sho beggid' hur meatt, & evur whem̃ sho come & *com*pleynyd' hur vnto hym̃, he

[1] MS. *repeats*, att.

[2] Lat. MSS. Civitas Massiliens*is*.

sparrid̃ his eris & wold̃ not here hur. So on̄ a day he & his wife
satt at meat to-gedur and his mod*er* come vnto his dure & knokkid̃,
& askid̃ meatt for Goddis sake. And he said̃; "Lo! yonder is þe
devull̃ at cryes at þe dure!" And his moder come in & besoght 4
hym̄ to hafe m*er*cie of hur & giff hur som̄ meatt; & he flate w*ith*
hur as he had bene wude. So at þe laste he bad a childe go feche
þe reu*er*sion̄ of a pulett þat was sett in a kiste, & giff hir it.
& þe childe went & lifte vp̄ þe kiste lid̃, & whar̃ þe pullett was on̄ 8
þe platir he fand̃ nothyng bod a wrethyn̄ serpent; & he was ferd̃,
& told̃ his maist*er* what he saw. And þan̄ he sente a mayden̄
& bad hur go feche it, & sho come agayn̄ & was ill̃ flayed̃, & told̃
hym̄ at sho had sene þe same. And he rase vp̄ in a wreth hym̄ 12
selfe, & sayd̃; "& þe devull̃ lig on̄ þe dubbler, I sall̃ go feche
hym̄." & he liftid̃ vp þe kiste lid̃ & stowpyd̃ vp to take þe platir.
& þe serpent clappid̃ aboute his throte, & dubbled̃ evyn̄ aboute his
nekk̃; & evur as he eatt, sho ete; and ay þe more at þai laburd̃ to 16
gett hur lowse, þe faster clave sho, vnto so mekull̃ at his vesage
was so bolnyd̃ at his ene fell̃ oute on̄ his chek*is*. & so he liffid̃
xiij yere & more, blynd̃, & alway þis s*er*pent aboute his nekk̃.
And he was carid̃ vnto dyvers placis of pylg*r*amege, & cuthe gett 20
no bute. And his moder at þe laste hadd̃ co*m*paciens of his payn̄
& forgaff hym̄, & þan̄ he dyed̃.

Honoratur qui facit quod debet s*i*ne accepc*i*one
p*er*sone. Sup*r*a Amb*r*osij. ij°. 24

CCCLX.

Honorandi su*n*t parentes in secreto, sed non in pub*li*co.

Helinandus[1] tellis of ane þat hight Taurus, þat was rewler of þe
cetie of Athenys. So on̄ a tyme þe p*r*ince of Crete come vnto 28
Athenys, & broght w*ith* hym̄ his son̄ & his ayre. And þis Taurus
desyrid̃ þai*m* to com̄ dyne w*ith* hym̄, & so þai did̃. & he bad̃ þe

[1] MS. Heliandus.

fadur sytt hym̄ down̄, and þe fadur bad his son̄ sit down̄ furste, for cauce at he had a gou*er*nans & a maist*er*shup̄ of þe pepull at Rome. And þan̄ Taurus sayed̄ vnto þe prince; "Sit þou furste
4 down̄ befor̄ þi son̄ vnto we examyn̄ þe cauce, whethir is wurthi to sit aboue att the table, þe fathur or þe son̄." And when̄ he was sett, þai sett a chayr þan̄ for his son̄. And þan̄ Taurus sayd̄ to þai*m* at satt abowte; "In oppen̄ placis, & þ*er* þe son̄ hathe
8 a reule, or a maist*er*shupp̄, or a gou*er*nans abown̄ þe fadur, þ*er* it is semand̄ þat þe fathur suffer þe son̄ to hafe a p*r*ioritie. Bod att home, or in oþ*er* p*r*iva placis, or in gude felowshupp̄ whar̄ þai walk sam*en*, or etis sam*en* or sittis sam*en*, þ*er* suld̄ all̄ publicall̄
12 honor and wurshup̄ sese betwix þe fadur & þe son̄, & þ*er* suld̄ naturall̄ curtasy & honor be kepid̄: þat is to say, þar̄ þe son̄ suld̄ wurshup̄ þe fadur or þe mother, & lett for no thyng."

Honorande sunt reliquie s*anct*or*um*. Infra de
16 reliquijs.

Honore exhibito cor h*omin*is eleuatur *et* sup*er*bit. Sup*r*a de augurrio.

Honorandi su*n*t s*ancti* in cantu s*ecundu*m m*er*ita
20 sua. Infra Thome martiris.

CCCLXI.

[1] Honorant se mutuo [2] s*ancti*.

We rede in þe 'Life of þe H*er*mett Saynt Paule' how on̄ a tyme Saynt Anton̄ come to luke how he did̄, & he resayvid̄ hym̄
24 wurshupfullie. So at tyme of day when̄ þai suld̄ go to meatt, a raven̄ come & broght hym̄ ij smale lavis. And Saynt Anton̄ had m*er*vell̄ here-of; and þan̄ Saynt Paule sayd̄ vnto hym̄; "Almighti God eu*er*-ilk day hase s*er*vid̄ me þus, and þis day
28 He dubbles itt for þi sake." And þan̄ betwix þai*m* þ*er* was a meke

[1] This heading has been transposed from Tale CCCLXII, and the heading of Tale CCCLXI to CCCLXII; Saint Martin is the 'hospes' of Antisiodorens in the Lat. MSS., which, however, follow the same order of headings as that of the Eng. MS.

[2] MS. nutuo.

stryfe whethur of þai*m* sulď blis þe brede; and Paule baď his oste do it, & he bad hym̄ do itt. So at þe laste þai put bothe þ*er* handis þ*er*to & did it to-gedur; and̄ þan̄ þai partiď þe brede evyn̄ betwix þai*m*. 4

CCCLXII.

Honorandi su*n*t hospites. *et* c^o^.

We rede how on̄ a tyme when̄ þe Normond*is* destroyiď France, the bodie of Saynt M*ar*tyn̄ was translatt vnto þe cetie of Antysiodorence; and þ*er*, for grete m*er*vals & m*er*acles at it diď, þ*er* was 8 grete offranď made therto. So þ*er* fell a grete debate be-twix þe men̄ off Turans[1] & of Antisiodorens, for skiftyyng of þis money betwix þai*m*. So þai made a cou*n*anď, at þai sulď take a lepre man̄ & lay hym̄ all nyght betwix þe bonys of Saynt^o^ M*ar*tyn̄ 12 & Saynt German̄, at luke be v*er*tue of whe þ*er* of þai*m* he was curyď, & þai to hafe þe money; and so þai diď. & on̄ þe morn̄, when̄ þai come & lukiď hym̄, þat side at was next Saynt Martyn̄ was curiď & hale, & þe tother syde was lepre; & þan̄ þai turnyď 16 & layď þe sare syde to Saynt M*ar*tynwarď, & þe hale syde vnto Saynt^o^ German̄warď. And on̄ þe to þ*er* morn̄ he was hale ou*er* all his bodie. And þus þe men̄ of Turence had þe offranď.

Honorare se mutuo deb*e*nt om*n*es eiusd*e*m status. 20
Infra de Reue*r*encia.

CCCLXIII.

Honorare. Horas canonicas n*e*cligent*er* dicentes puniu*n*tur.

Cesarius tellis how þat in ane abbay of Saynt Saluaturs, of 24 Ceustus ordur, þ*er* dyeď a damysell of þe age of x yere or moř. So opon̄ a day when̄ all þe covent of þe nonnys stude in þe where at

[1] St. Martin's body had been translated from Tours; St. German's remains were at Antisiodorens = Auxerre.

þ*er* s*er*ves, sho come vp̄ in-to þe where & lowtid' up̄ vnto þe altar; & þan̄ sho went vnto þe place þ*er* sho was wunte to sytt in, & bade þ*er* still to sho had said' evynsang & com*m*endacion̄ of our Ladie. And att þe colett sho bowed down̄ vnto þe erthe, & when̄ it was done sho went hur wayis. So þ*er* was a noder damysell of þe same age, þat hight M*ar*grett, þat satt next hur; & sho saw hur & teld' þ*er* abbatis all at sho had sene, & [*t*]he Abbatis bad hur þat, & scho come agayn̄ on̄ þe nexte day, sho sulde aske hur how it stude w*ith* hur. And on̄ þe morn̄, at þe same howr, sho come agayn̄, and þan̄ þis M*ar*grett sayd' vnto hur; "Gude suster Geretrude, fro whens come þou, & what duse þou now here at vs when̄ þou erte deade?" And sho ansswerd' agayn̄ & sayd'; "Sust*er*, I come hedur to make satisfaccion̄, for I rownyd' oft sithis w*ith* þe in þe where in s*er*ves-tyme, & said' not oute þe wurdis full. And þ*er*for, in the same place þ*er* I truspasid', am̄ I com*m*anddid' to come & make a sethe. And þ*er*-for be þou war of rownyng in þe where, at þou suffer not þe same payn̄ when̄ þou erte deade." And opon̄ þe iiij day sho said'; "Suster, now I trow þat I hafe fulfillid' my penance, & fro hyne furthe þou sall se me no mor." And þus sho was had vnto hevyn̄ w*ith* aungell-sang. *et* c⁹.

Hore non su*n*t p*rete*rmittende. Sup*r*a Augustini. ij.

CCCLXIV.

Horas b*ea*te Marie Virginis deuote dicentib*us* apparebit in hora mortis. *et* c⁹.

Cesarius tellis how þat in Spayn̄, in ane abbay of þe ordur of Ceustus, was þ*er* a yong monk þat was passand' devowte in saying of our Ladie s*er*ves & hur howres, vnto so mekull þat not alonelie att eu*er*-ilk vers, bod at eu*er*-ilk wurd' at he said', he had mynde of hur; and þis he vsid' many day w*ith* grete labur. And when̄ he had' vsid' þis xvj yere, hym̄ happend' fall seke and drew to deadward'. And a bruther of his askid' hym̄ how he did',

and he said', wele, and' told' hym̄ þat our Lady Saynt Marie had visett hym̄ & tolde hym̄ þat he sulde dye opon̄ þe vij day after þatt, and go vnto hevyn̄. And he told' hym̄ þat our Lady sayd' vnto hym̄, þat for gude *ser*ves & trew at he had done hur, sho 4 sulde do vnto hym̄ þat sho did neu*er* vnto no noder. And w*ith* þat sho tuke hym̄ abowte þe nekk̄ and kissid' hym̄. And on̄ þe vij day, as he told' þai*m*, he deyid', & passid' vnto God' w*ith* a grete sang of angels. *et* c⁹. 8

CCCLXV.

Hospitalitas libent*er* exhib*er*i debet, quia qu*andoque* Chr*istus* in ea recipitur.

Saynt Gregur tellis how som̄ tyme þ*er* was a husband'-man̄ whilk þ*at* vsid', & att̄ his howse-meneya, gretelie to h*er*bar pure 12 folk̄; and he vsid' ilk day to hafe att his burde owder pylg*r*ams or pure men̄. So on̄ a day þ*er* was a pylgram̄ emang þe pure men̄, and so as he was wunt to do he servid' þai*m* of watir; & when̄ he suld' take þe lavur & powr watir on̄ þis pylgram̄ handis, sodanlie 16 he was away. And he lukid' abowte for hym̄, & cuthe not fynd' hym̄; and he had grete m*er*vell̄ here-off. And þe same night when̄ he was in his bed', almighti God' apperid' vnto hym̄ & said'; "Other dayes þ*o*u hase reseyvid' me in my membrys, and yisterday 20 þ*o*u receyvid' [*me*] to þine hoste in myne awn̄ p*er*son̄." *et* c⁹.

CCCLXVI.

Hospitalitatis gr*ati*a soluend*um* est inter*d*u*m* ieiuniu*m*.

Cassianus tellis how on̄ a tyme when̄ he & other war sam*en* in 24 þe land' of Egipte, þai fastid' not on̄ þe Fryday. And so þ*er* was c*er*tayn̄ p*er*sons þat askid' hym̄, whi he and' his felowshipp̄ brak þ*er* faste so as þai did'. And he ansswerd' agayn̄ & said'; "I faste always, for I hafe not halfe meate enogh̄; & þ*er*for, 28

be way of charite, & for to gar my felows eate at þai be strong to do þ*er* pylg*r*amege, I breke my faste to make þai*m* at eate whem̃ þai wold' nott."

CCCLXVII.

4 Hospitalitas subtracta ecia*m* bona temporalia aliqu*ando* subtrahit.

Cesarius tellis how som tyme ther was ane Abbott of þe Blak Ordur, þ*a*t was passand' m*er*cefull in hospitalitie, & anence pure
8 men̄. And he helde servand*is* evyn̄ therefor̄, & ay þe more att he gaff in hospitalitie or to pure men̄, ay þe mor̄ God blissid' his howse, and multiplied þe gudis þ*er*of. So hym̄ happend to dye. And after his dead', his successur was covatus, & he putt oute þies
12 offisurs at his p*re*decessur had ordand' to do wark*is* of m*er*cy. And þe charitie at was giffen̄ vnto pure men̄ in þe toder abbott dayes, he w*ith*drew itt, and herefor̄ almighti God w*ith*-drew His hand'; & he put in offisurs at war hard & strayte, & wald' vse none
16 hospitalitie, for he sayd' it was ane vndiscrete defawte. And w*ith*-in a while his cornys faylid', so þat he & his brethir had skantlie at þai myght eate. So vppon̄ a day a man̄ happend att com̄ & askid' hospitalitie, and þe porter tuke hym̄ in p*r*ivalie,
20 & w*ith* grete ferdnes, of suche littill meat as he had w*ith*-in hym̄, he servid' hym̄ & said' vnto hym̄; "Now it is so þat I may serve þe of na bettyr meatt, þuff all I hafe som tyme sene in þis place þat, & a greate bisshopp̄ had com*m*en̄ hedur, he sulde hafe bene
24 reseyvid' w*ith* greate habundans & plenteth̄." And þis pure[1] man̄ ansswerd' hym̄ agayn̄ & sayd'; "Two brether er putt oute of þis place, and þe tone was callid' Dare, and þe toder Dabitur; and vnto þies two com̄ agayn̄ sall neu*er* plentie nor welthe be in þis
28 monasterie." And w*ith* þatt, sodanly he vanysshed' oute of his sight. And þis porter went vnto þe abbott & þe covent, and told' þai*m*. And þai tuke þai*m* to cownceill att þai wald' resume hospitalite, & giff almos agayn̄ as þai war wunte. And so þai

[1] *After* pure, p, *erased.*

did; and onone almighti God blissid þai*m*, & þai had als gude plentie as evur þai had afor of corn & all o*þer* gudes.

Hospites su*n*t honorandi. Sup*r*a de honore. ij & iij.

CCCLXVIII.

Hospitalitas ecia*m* bona temporalia conservat.

Sigilbertus tellis how a town þat hight Anthiochia was sub-u*er*tyd be þe sande of God, and be þis man*er* of wyse. Ther was a cetysyne þ*er*of þat was so giffen vnto hospitalite and almos-dede, to so mekull þat he wolde neu*er* day eate w*ith*-oute a pure man or a geste. So on a day hym happend go þurgh þe cetie to it was nyght, to seke owder a pure man or a geste to eate w*ith* hym, and he cuthe fynd none. So att þe laste he fand a fayr olde man standyng, & two felos w*ith* hym, in þe myddeste of þe cetie. And he p*ra*yed þai*m* com & be his hostis & eate w*ith* hym; and[1] he ansswerd hym in þis man*er* of wyse & said; "O, þ*o*u man of God! þ*o*u may not w*ith* our Symond safe þis cetie at it be not subu*er*tid." And w*ith* þat he keste þe sudurye at he held in his hand opon þe tone halfe of þe cetie, & onone þ*a*t halfe & all þe howsis þ*er*of & þai þat dwelte in þai*m* was destroyed. & he tuke agayn his sudarie and wolde hafe casten it on þe toder halfe, and vnnethis his felows myght restren hym to spare it; and w*ith* þat he vanysshid away. And þis was done, & þan þe man was passand ferd & went home vnto his howse, & fand safe & thankid God þ*er*-of. *et* c^o^.

Hospitalitate aliqu*ando* Deus recipitur. Inf*r*a Iuliani.

CCCLXIX.

Hospitalitatis gr*ati*a ecia*m* pl*u*ries in die concedendum [*est*].

Cassianus tellis in þis man*er* of wise & says; "Som tyme þ*er* was a halie man þ*a*t tuke me to hoste & refresshid me, & spirrid

[1] Harl. MS. Hoc responsu*m* accepit ab eo; "Non pote*ra*s, o homo Dei, cum v*ost*ro Simeone hanc urbem saluare ne subuerteretur?"

me & exhortid' me what I wold' eate. And I answerd' agayn & sayd' I myght not eatt. And þan he ansswerd' & sayd'; 'þis day I hafe sett þe burd' to dyvers brether vij sythes, & desyrid' 4 þai*m* att ete [1], and yit I am hongrie. And þou, at yit ete no þing, says now at þou may nott eate.' And on þis [2] man*er* þai war wunt in com*m*yng of þ*er* brether for to solve þ*er* faste, and in refeccion of þai*m* þai helde it a charitiable contynans." *et c*^{o}.

CCCLXX.

8 ## Hospitalitas regnu*m* temporale confert.

We rede in þe 'Legend' of Saynt German of Antissiodorens,' how on a tyme when Saynt German p*r*echid' in Britannye, and þe kyng denyed' hym a benyfice, þ*a*t was to say, meat & drynk & herber. 12 So þe kyngis nowte-hard' come home w*it*h his catell fro þ*er* pastur, & tuke p*r*ovand' in þe kyng*is* pales to his catell, & had it home vnto his tofall at he dwelte in. And he was war of Saynt German & his felos sare laburyng, & war passand' calde & hongrie; and he 16 reseyvid' þai*m* buxsomly into his place. And he had no calfe bod one, & þat he slew vnto þ*er* supper. And when þai had suppid', þis holie man gadderd' sam*en* þe bonys of þis calfe in þe skyn þ*er*-of, and' onone, at his com*m*andment, þis calfe rase agayn whik. 20 And on þe day next aft*er*, he went vnto þe kyng, and askid' hym whi he denyed' meat & hospitalitie vnto Saynt German & his felows, and þis kyng was so astonyd' þat he cuthe not ansswer hym. And w*it*h þ*a*t he bad hym go furthe, & lefe his kyngdom 24 vnto a better man þan he was. And þan Saynt German, be þe com*m*andment of almyghti God', made þis nowterd' & his wife to com aforn hym; and, at all men had wonder of, he made hym kyng. And evur sethen, þe kynges þat come of þe nowtherd' 28 kynred' hase reingned' vppon þe pepull & þe land' of Brytany. *et c*^{o}.

Hospitalitas no*n* p*r*opt*er* D*e*u*m* f*a*ct*a* paru*m* valet. Inf*r*a de intencione.

[1] Harl. MS. hortansq*ue* singulos, cum om*n*ib*us* cibum sumpsi.
[2] MS. *repeats*, þis.

Hospitis curialitate *et* libertate multi abutuntur. Sup*r*a de det*r*acc*i*o*n*e.

Hospes male receptus aliqu*ando* vindicat se de recipiente. Sup*r*a de histrionib*us*. 4

Hospicio receptus debet circa se *et* sua e*s*se cautus. Inf*r*a Iacobi. ij.

Hospicio recipitur Deus sub sp*ec*ie leprosi. Sup*r*a de compassione. 8

Humilitas est semp*er* in om*n*ib*us* obseruanda. S*up*ra de fatuitate.

CCCLXXI.

Humilitas sola diabolu*m* confundit. ā.

We rede in 'Vitis[1] P*atr*u*m*' how on̄ a tyme when̄ Macharius 12 went furth̄ of his cell̄, þe devull̄ come on̄ hym̄ w*ith* a ley & walde hafe smetyn̄ hym̄, & he myght noght. And þan̄ he cried & said̄; "Thow Macharie! Thow fastis o*per*-while, & I am refresshid̄ w*ith* no man*er* of meate; & þou wakis oft-sithis, and I slepe neu*er*. 16 And yit þi mekenes alonelie ou*er*comm*y*s me." *ā*.

Hum*i*lis verus humilia de se sentit. Infra de timore.

Humiliandi su*n*t iuuenes p*er* disciplinas. Infra de 20 iactancia.

Humiliari debet homo ex consid*er*ac*i*o*n*e sui. S*up*ra de ambic*i*o*n*e. ij.

Humilitas *eciam* a corp*or*ali morte lib*er*at. Inf*r*a de 24 mi*sericordi*a. i.

Humilitas *eciam* in potentatib*us* hui*us* *sec*u*l*i inueni-t*ur*. S*up*ra Ambrosij.

[1] MS. Vitas.

Hum*i*litate*m* ostendere debent religiosi *eciam* in p*er*secuc*ione* iuris[1] sui. Inf*r*a de Religiosis.

CCCLXXII.

Humilis pacient*er* co*n*uicia tol*er*at[2]. *et* c°.

4 Saynt Gregor̃ tellis of a holie man̄ þat hight Constantinus, & he was passand̃ litle of p*er*son̄ & of a feble makyng. So on̄ a tyme a buxtus man̄ come fer fro vp o land̃ to se hym̄, and when̄ he saw hym̄, at he was so febull̃ & of so little a statur, he trowed not at it 8 had bene he; notw*ith*standyng ilk man̄ tolde hym̄ at it was he. And he dispysid̃ hym̄ & skornyd̃ hym̄, & said̃; "I trowed̃ at þis man̄ had bene a grete man̄, and he hase nothyng of a man̄." And onone as þis holie man̄ hard̃, onone he hawsid̃ þis buxtos man̄ 12 & said̃; "þou alonelie is he þat hase had in me þine een̄ oppyn̄ & sene me." Be þe whilk þing it is for to trow what meknes he had, þat so luffid̃ þis buxtus man̄ þat despysid̃ hym̄ & set hym̄ at noght befor̃; ffor be þe language at was sayd of hym̄ myght men̄ se what 16 mekenes he had.

CCCLXXIII.

Iacobi Maioris.

We rede in his 'M*er*acles' how xxx men̄ of Lothoringia come vnto Saynt Iamys, & þai all̃ bod one made hym̄ a p*ri*vey athe of s*er*ves. So 20 one of þai*m* fell̃ seke, & his felows bade [*with*] hym̄ xv dayes; neu*er*-þe-les þai lefte hym̄ behynd̃ þai*m*, and þer wolde none at bade w*ith* hym̄ bod he þat was not sworn̄ to kepe felowshup̄: & he bade w*ith* hym̄ & kepid̃ hym̄ still̃ at þe fute of þe Mownt Saynt 24 Michell̃, & þ*er* on̄ a day he dyed̃. And onone Saynt Iamys [*com*] & c*om*furthid̃ þe whik man̄. And he had a gude hors, & he bad þis whik man[3] lay þe dead man̄ ou*er*thwarte befor̃ hym̄, & lepe on̄ hym̄ selfe behynd̃ hym̄; and so he did̃. And opon̄ þat night þai 28 went xv day iorney and come ad Monte*m* Gaudii, whilk þat is bod halfe a lewke fro Saynt Iamys, and þ*er* þai lightid; & he bad hym̄ charge þe chanons of Saynt Iamys to bery þis pilgram̄. And

[1] MS. viris. [2] MS. toll*er*at. [3] MS. may.

he bad hym̄ tell̄ his felows þat, for þai had brokeñ þ*er* faithe, þ*er* pylg*r*amege was no wurth̄ nor of no valew. And he did as he was biddyñ & tolde his felows as Saynt Iamys had chargid̄ hym̄, & þai had grete wonder þ*er*off. 4

CCCLXXIV.

It*er*um Iacobi.

We rede in his 'M*er*acles' how þat a Duche-mañ & his soñ, abowte þe yere of our̄ Lord̄ M l xx, went vnto Saynt Iamys. And in þe cetie of Thososti[1] a sylu*er* pece was put in his skripp̄[2] 8 p*r*ivalie, at he wiste not off; and oñ þe morñ þai went þ*er* wayis. And þ*er* oste folowed þai*m* & tuke þai*m* as thevis; & he oppynd̄ þ*er* skrip̄, & onone he fande þis syluer pece, and þañ þai war broght befor̄ þe iuge. & onone þe sentans was giffeñ þat all̄ þat 12 þai had sulde be giffen vnto þ*er* oste. & þe tane of þai*m* was demyd to be hangid̄, & þe fadir wold̄ hafe dyed̄ for þe soñ, & þe soñ for the fadur; bod neu*er*-þe-les þe soñ was hanged̄. And þe fadur made grete sorow & went his ways oñ to Saynt Iamys. 16 And xxxvj dayes he come agayñ þ*er* away, & come vnto þe galos þ*er* his soñ hang, & wepid̄ & made mekle sorow. And his soñ, þat hang, spak & begañ to co*m*furth̄ hym̄, & said̄; "Swete fathir! Wepe noght! ffor it was neu*er* so wele to me; ffor Saynt Iamys 20 beris me yit vp̄, & fedis me w*ith* hevynlie swetnes." And whenñ þe fadur hard þis, he rañ vnto þe cetie & tolde þe pepull̄ how it was; and þai come & tuke downñ þis pylgremñ soñ hale & sownd̄. & þañ þai tuke his oste & hanged hym̄, whenñ he had g*r*auntid 24 how he had done.

CCCLXXV.

It*er*um Iacobi.

Hugo de Sancto Victore tellis how oñ a tyme þe devull̄ apperid̄, in liknes of Saynt Iamys, vnto a pylgram̄ þat was bowñ to Saynt 28

[1] Lat. MSS. in urbe Tolosa. [2] MS. skipp̄

Iamys, & said' þat he sulde be passand happie & so wer he wolde, for honor of hym̄, sla hym̄ selfe. And he onone, as he bad hym̄, tuke his swerd' & slew hym selfe þ*er* he was hostid'. And when his
4 oste fande hym̄, he was passand' ferd' to be suspecte for hym̄. And w*ith* þat, he þat was dead' turnyd' vnto life agayn̄, & said' þat when þe devull wolde hafe drawen hym̄ vnto payn̄, Saynt Iamys come and delyverd' hym̄ & broght hym̄ befor̄ a iuge. And be
8 þe sentance of þat iuge he was restorid' agayn̄ vnto life, & his wownd' helid', þat ilk man might se itt.

CCCLXXVI.

It*eru*m Iacobi.

Hugo Clunacens*is* tellis how on̄ a tyme þ*er* was a yong man̄ þ*at*
12 went in pylg*r*amege vnto Saynt Iamys. And hym̄ happend to do fornicacion̄ be þe way. And þe devull apperid' vnto hym̄ in fygur of Saynt Iame, & reprovid hym̄ for his fornicacion̄ & said' þ*er*-for̄ his pylgramege was na wurth. And he cownceld' hym̄ for
16 Goddis sake and his, to cutt of his membris and so to kyll hym̄ selfe; and he did so, & was dead onone. And onone his sawle was takyn̄ w*ith* fendis; & þurgh þe merett*is* & p*r*ayers of Saynt Iamys, onone it was delyverd', & þe bodie restorid' agayn̄ vnto life and
20 hale, safeyng onelie hym̄ wantid his membrys eu*er* after.

CCCLXXVII.

Iactancia maxime iuuenu*m* co*m*pescenda est.

Seuerus. He tellis how on̄ a tyme þ*er* was ij brethir, & þ*at* one was of xv yere age, & þe tother of xij yere; and as þai went
24 sam*en* in wyldernes, þai*m* happend' mete w*ith* a passyng grete neddur. And þai war bathe men̄ of religion̄ in ane abbay. And þe les of þai*m* tuke vpp þis nedder in his hand', & wappid' it in his skyrte, and come home þ*er*-w*ith*. And' befor̄ all his brether he

putt it oute of his skyrte, & lete þai*m* se how þat it had hurte hym̃ nothyng. And þar̃[1] brether tellid̃ it ilkone vnto other, & said̃ it was be faith̃ & ve*r*tue att Godd had giffen̄ þai*m* at it hurte þai*m* nott. So þe*r* Abbott was a passand̃ wyse man̄, 4 & þurgh̃ grete cownceli̇ he tuke a wand̃ and skowrid̃ þai*m* bathe, & blamyd̃ þai*m* þat þai lete þe ve*r*tue at God had giffen̄ vnto þai*m* be knawen̄; to þe entent þat þe*r* yong elde sulde nott wax wanton̄ nor prowde, bod at þai sulde rather seryff God in mekenes þan̄ for 8 to hafe a ioy or a cumfurth̃ of such̃ ve*r*tue as God had giffen̄ þai*m*.

Iactantia in ve*r*bis vitanda est. Infra de p*re*sum-
pcione. ij. 12
Iactant se aliqui de virtutib*us*. Infra de obediencia.
ix *et* x.
Ieiunium *eciam* cum quadam violencia est implenda.
S*upr*a de abstinencia. vj. 16
Ieiunio possu*n*t adaptari o*mn*ia que supra dicuntur
de Abstinencia, *et* multa que dicuntur infra de
or*ati*one *et* s*upr*a de cibo.
Ieronimi. Infra de leone asini custode. 20
Ignacij[2] martiris Infra de no*mi*ne.

CCCLXXVIII.

Ignorancia multa mala facit.

As Helinandus tellis, when̄[3] þe poett Omerus & many other shypmen̄ apon̄ a tyme war purposid̃ for to com̃ in-to ane yle, 24 þe shipmen̄ putt vnto hym̃ a light question̄. *et* c⁹.

[1] *After* þar̃, p, *erased.*
[2] MS. Ignasij.
[3] Harl. MS. Cu*m* Homer*us* poeta aliqu*ando* in quad*am* insula uenisset, proposuerunt ei naute quamdam questione*m* facile*m*.

vt s*upr*a de confusione. i.

Ignorans cl*er*icus aliqu*ando* audacior est q*u*am sciens. Sup*r*a de ceco.

4 Impedimentu*m*. Impedit Deus aliqu*ando* malos aliquos ne impleant q*uo*d fac*er*e pot*er*ant vel p*re*cogitabant. Inf*r*a de signis.

Impeditur raptor or*ati*one *et* compellitur restituere.
8 Inf*r*a de Raptore nocturna.

Impedit co*mmun*ionem [1] pollucio nocturna aliqu*ando*. Inf*r*a de pollucione.

Imp*er*ator iudiciu*m* sine causa inferre no*n* debet.
12 Infra de Iudice. iiij.

Imp*er*ator obedire debet prelatis eccl*es*ie. Sup*r*a de Ambrosio.

Imp*er*ator honorare debet p*er*sonas eccl*es*iasticas.
16 S*upr*a de celare. ij.

Imp*er*ator *eciam* pr*o*pr*i*o filio in iudicio no*n* p*ar*cit. Infra de Iusticia.

Imp*er*at*r*ix p*er* b*ea*tam vi*r*ginem de infamia lib*er*atur.
20 Infra de Regina.

Impet*r*acio. Impetrat beata Maria vita*m* ecia*m* dampnatis. Inf*r*a de Maria.

Impet*r*acioni possu*n*t multa adaptari que dicu*n*tur
24 de or*ati*o*n*e. iij.

Impetratur pe*cca*tori*bus* gratia oracionib*us*. Infra de or*ati*o*n*e.

[1] MS. co*mmun*ione.

2 198

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